# DEVELOPING A DEEPER UNDERSTANDING OF THE ROLE OF THE PASTOR AND CONGREGATION IN DOING MINISTRY IN KEEPING WITH THE BIBLICAL TEACHING

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

DANILO SANTIAGO

MAY 2019

Copyright © 2019 by Danilo Santiago. All Rights Reserved.

To my loving wife and faithful partner in the ministry,

Agnes, thank you so much.

Oh, may all who come behind us find us faithful

– Steve Green, Song “Find Us Faithful”

CONTENTS

ABSTRACT ……viii

Chapter 1 THE PROBLEM AND ITS SETTING .....…….……..…1

Introduction …….……...1

Professionalizing of the Pastoral Ministry …….2

The Pastor as the Chaplain or Caregiver ……3

The Function of the Church as the Body of Christ …….5

The Church Member's Ministry to One Another ……...7

Emphasis on Pastoral Leadership and Volunteerism ……..8

The Covenant Christian Church …….……...10

Chapter 2 THEOLOGICAL FRAMEWORK …...……14

Introduction ……...…14

The Definition of the Church ……15

The Metaphors for the Church ……..16

The Evidence from the Old Testament …….19

The Ministries of the Church ……21

The Gifts of the Holy Spirit ……..28

The Equipping of the Saints ……..31

Chapter 3 LITERATURE REVIEW ……...……..34

Introduction ……...34

How did the Distinction between Clergy and Laity Develop? …….34

What are the Arguments Presented to Resolve this Distinction? …….40

How can both Pastors and Church Members do the Ministry Together? …….45

Chapter 4 PROJECT DESIGN…...……..51

Introduction ……..51

Conduct a Written Survey ……52

Conduct Spiritual Gift Inventory Among Church Members ……58

Teach a Series of Bible Studies on Ministry and Spiritual Gifts ……..64

The Process of Enlisting Church Members ……..67

Chapter 5 SUMMARY AND FUTURE STUDIES ……...……..71

Introduction ……...71

Lessons Learned from the Project ……72

Future Recommendations in Doing Similar Project ……76

APPENDICES ……..78

Appendix A Surveys ……..……...78

Table 1.0 Summary of Spiritual Gifts ……...78

Table 2.0 Church Understanding the Role of Pastor and Members in Doing Ministry ……...……...……79

Table 3.0 Results of the Survey ……80

Table 4.0 Spiritual Gifts Inventory Results ……..82

Table 4.1 Gift Definitions and Scripture References ..…….83

Appendix B Group Bible Study...…..……...87

Group Bible Study #1…..……..…..……87

Group Bible Study #2 ……..……..…92

Appendix C Membership Class Lessons ……...……...98

Session 1 – Knowing Covenant Christian Church ……98

Session 2 – Joining Covenant Christian Church 1 ...……...101

Session 3 – Joining Covenant Christian Church 2 …..……104

Session 4 – Mutual Expectations at Covenant Christian Church….……106

BIBLIOGRAPHY ……...……109

VITA ……...……116

# ABSTRACT

The biblical teaching should serve as the primary basis in defining the role of pastor and church members in doing ministry. It is evident in the Bible that pastor and church members share the load of doing ministry. Observation showed that member's participation in ministry is just about 20 percent. This thesis-project aims to increase the participation of church members in doing ministry by establishing its theological basis, review various literature and implement a project in Covenant Christian Church. The methodology used includes research, survey, seminar, and group Bible studies on related topics. After evaluation, participation in ministry increases to at least 60 percent. However, in order to sustain the transformation, intentional education, encouragement, and prayers are needed.

# CHAPTER 1

# THE PROBLEM AND ITS SETTING

## Introduction

Hundreds of ministry books available in the bookstores and libraries scrutinized and deliberated the role of the pastor and congregation in doing ministry, but the actual application in the church is still far from becoming biblically based. Even among the Congregational churches, it is still a fact that the bulk of responsibilities rest on the shoulders of only 15 to 20 percent of the church membership.[1] Pastoral stress and burnout are still primary issues and common scenario in most evangelical churches. On the other hand, "active lay leaders, hearts warmed by the biblical message of universal priesthood, universal giftedness, and universal service in the body of Christ, feel inhibited in their congregation."[2] Church conflicts between the minister and church members related to decision-making and ministry direction are still intense and prevalent.

It is the goal of this study to examine the biblical teaching on the role of the pastor and congregation in doing ministry with the goal of increasing the percentage of participation of church members thereby lessening the pressure on the pastor. The ministry context to be explored in this study includes both the ministry within the church and the church's ministry to the world which is the proclamation the gospel and

1. Scott Thumma and Warren Bird, *The Other 80 Percent.* (California: Jossey-Bass, 2011), xxi.

2. R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership*. (Virginia: The Alban Institute, Inc., 1993), xi.

translating the gospel in everyday life of the believers. Chapter 2 provided the list of primary ministries of the church.

This study also aims to identify the barriers to implementing biblical guidelines for doing church ministry and convince the church to embrace the truth that the ministry is also theirs. Michael Todd Wilson and Brad Hoffman in their book, *Preventing Ministry Failure*, listed the state of the ministers in the United States: 25 percent have been forced out of or fired from their ministry at least once, 90 percent feel inadequately trained to cope with ministry demands, 45 percent say they have experienced depression or burnout to the extent that they needed to take a leave of absence, and 40 percent have serious conflict with a church member at least once a month.[3] Unless we do something about the situations, this would be a perennial problem in the church. What could be the reasons for the ongoing difficulties in embracing the biblical teaching on the role of the pastor and congregation in doing church ministry? This thesis-project will address this issue.

## Professionalizing of the Pastoral Ministry

The professionalizing of the pastoral ministry is killing the pastors.[4] The trend signifies that the pastor is an employee and therefore expected to do most of the task. Factors that contributed to this mindset are the process of hiring and terminating the minister, application of business principles of goal setting and growth and other secular theorems in running an organization. The ministers should demonstrate a high degree of

3. Michael Todd Wilson and Brad Hoffmann, *Preventing Ministry Failure.* (Downers Grove, IL: Inter-Varsity Press, 2007), 31.

4. John Piper, *Brothers, We Are Not Professionals*: *A Plea to Pastors for Radical Ministry*. (Nashville, TN: Broadman & Holman Publishers, 2002), 1.

stewardship of ministry primarily not by job descriptions, productivity, and compensation but on calling, commitment, godliness, diligence, and love both for God and fellow humans. Unfortunately, it is the opposite that has happened. Church members tend to expect the salaried pastors to do most of the ministry. It is now a trend to have multiple staff in midsize and bigger churches to effectively do the church's ministry. The staffs are expected to render a certain number of hours a week instead of ministering based on the needs and crises that the ministry requires. The possibility of being terminated is restraining the pastors from working with ease. There is always a pressure of producing results as he does the work although the effectiveness of the pastor's work always happens when he has a supportive and participative congregation. Some church members even have the attitude of "Club Membership" mentality; they paid their due; therefore, they should receive services.

**The Pastor as the Chaplain or Caregiver**

Greg Ogden shared a report that "Pastors are still acting as chaplains or caregivers, rushing off to meet the needs of the bleating sheep. It leaves the people of God in a continuously dependent position, unable to fully grow up and assume full responsibility as disciples of Jesus."[5] Ogden is not saying that ministry of caregiving is not part of the pastor's duty, but he recognized that some church members who have the gift of caregiving could be equipped to do this instead of relying solely on the pastor to do the task. This author thinks that some church members misapplied the shepherding

5. Greg Ogden, *Unfinished Business – Returning the Ministry to the People of God*. (Grand Rapids, MI: Zondervan, 2003), 15.

principles of doing church ministry. Based on the Old Testament image of shepherding, it is the function of the shepherd to protect, provide and guide the flock. Some church members took this principle to imply that it was the duty of the pastor to take care of them while the flock follows the leadership of the pastor.

Therefore, the congregation tends to look up to the pastor for the satisfaction of their needs and completion of the ministry. Like a literal flock, the congregation thought that they should be served and ministered to through the work of the pastor. This kind of expectation is tremendous and a constant source of tensions in the pastoral ministry. George Barna noted that it is a common expectation that "pastoral leadership is about one individual performing all of the critical tasks – motivating, mobilizing, directing and resourcing people to fulfill a vision – at a level of excellence and influence that separates him or her from the bulk of humanity."[6]

Another book by John Stott entitled *The Contemporary Christian* listed two models for church leadership: the priestly model where the priest exercises the ministry towards God on behalf of the people and the pastoral model by which the priest's ministry is towards the people on behalf of God.[7] Both models eliminate the significant participation of the congregation in doing ministry. When we adopt the pastoral model, the ministry is towards the people. The minister does his work on behalf of God, and the people are merely the recipient of the ministry and passive.

---

6. George Barna, *Building Effective Lay Leadership Teams*. (Ventura, CA: Issachar Resources, 2001), 8.

7. John Stott, *The Contemporary Christian: Applying God's Word to Today's World*. (England: Inter-Varsity Press, 1992), 273.

In the Old Testament, the shepherding function of the priests, prophets, and kings is inevitable because they are the mediator between God and Israel. The Word of the Lord comes through them as spoken by God. The people of God wait and are expected to obey the instruction of the Lord through the prophets, priest, and king willingly. The knowledge of God's will is an exclusive privilege and ability of the prophets, priest, and king. They became spiritual leaders of Israel and representatives of God because of the anointing of the Holy Spirit.

However, the uniqueness of their position is not the same in the New Testament. The church stands in the middle between God and men as empowered by the Holy Spirit and guided by the Word of God. The Bible speaks of the priesthood of the believers that emphasize the role of every believer to offer the sacrifice of praise and worship and serve God wholeheartedly. At the same time, every believer is a witness who was commissioned to go and proclaim the gospel of the Lord Jesus Christ to the world. It is true that the pastor derives his pastoral duties from the Old Testament concept of shepherding but to what extent? How does one develop the duties of the church using shepherding as the image for the church? Are there similarities or differences in its application?

## The Function of the Church as the Body of Christ

Another reason the pastor and congregation find it difficult to embrace their role seriously is the failure of the church to apply the significance of being the body of Christ. The church is the body of Christ is composed of individual members with specific functions. The pastor and congregation are both members of the body of Christ. They

have different functions but not above one another. Thus, when Christ gave the church the Great Commission mandate and to be witnesses to the entire world, the task should be assumed by every member of the church – pastor and church members alike. Christian churches should stop expecting their pastors to function as a church in doing ministry while the pastors should release the members of the church to do ministry utilizing the gifts and talents given by the Holy Spirit.

Our Lord and Savior Jesus Christ is the head of the church His body and each believer who is a member of His body has equal access to Him where they can listen and interact in terms of His will and plan for humanity. In this model, the pastor should not assume the task of receiving a vision alone. The church should be receptive to what God is revealing to them in terms of doing ministry based on prayer and study of God's word. However, this privilege of having equal access to God or the priesthood of the believers is only utilized by the congregation in terms of asserting their authority in the decision-making process but very seldom in terms of assuming their responsibility. The priesthood of the believers should be understood as an opportunity and responsibility to serve God both for the pastor and church members as the body of Christ.

Faivre noted that during the time of Justin Martyr in the second century, the apologist Justin did not use the term "lay" in any of his writings. Faivre added, "that Justin emphasized that all Christians are priests, or the idea of the priesthood is always applied exclusively to Christians as a whole and never to one particular type of minister."[8] If this is the case, then the task of ministries should be embraced by the

8. Alexandre Faivre, *The Emergence of the Laity in the Early Church.* trans. David Smith (New York: Paulist Press 1984), 25-31.

church, and no distinction should exist between pastor or priest and church members. Several centuries have passed since the time of Justin Martyr, and the issue concerning the role of the pastor and church members in doing ministry is still an issue. When is the church going to learn and apply the truths that the function of ministry is the task of the entire members of a congregation? How does the pastor function as a gifted member of the body of Christ? Being a pastor is a gift and should be practiced in a relationship with the body, not separated from the body.

However, often it is portrayed as pastor and the church rather than the church as all believers including the pastor serving under God. In a typical congregational church, the common organizational set up is Christ, pastor and leaders, and the congregation instead of Christ directly heading the church. Therefore, it is imperative that the function of the different gifts in the body of Christ be reexamined and identified in terms of how to use each gift including that of a pastor in doing the ministry under one headship, the Lord Jesus Christ. In this case, the redefinition of the pastor's function is essential within the context of the Body of Christ who is ministering to God and the world.

## The Church Members' Ministry to One Another

The negligence of the church to uphold the "one another" commands listed in the Scripture such as love one another, pray for one another, encourage one another, and serve one another cause the pastor to assume their role in doing ministry. Some pastors consume their precious hours in doing caregiving works in the church. Pastors are to be present in people's lives at the times of crisis like illness, grief, and life-threatening

incidents such as unemployment and divorce."[9] However, this role is not wrong provided; the pastor does not assume this ministry alone because there are also church members who are capable of ministering these needs.

The "one another" commands in the Bible are mapped out to enable the congregation to support and love each other especially in times of crisis and challenges of life. When a pastor stands in the middle of the circle where everyone is supposed to go to him for emotional and spiritual support, the result can be devastating. It is essential to realize that the pastor is part of the circle with his own sets of worries and woes in life. He also needs the ministry of "one another." The metaphor of the church as the Body of Christ also reflects the "one another" principles where each member of the body is naturally caring and serving one another or the body. Paul said that each member could not afford to be indifferent and negligent of one another.[10]

## Emphasis on Pastoral Leadership and Volunteerism

Too much emphasis on the pastoral leadership minimizes the role of members of the church or the body of Christ. A check of the books published on church ministries reveals that generally they are geared toward pastoral leadership. Doing the ministry of the church emphasizes that the key is the pastor and his ability to lead. What about the role of the congregation? How many books can one find in the bookstore that deals with how to be useful and productive church members? Don Cousins shared his experience in

9. Greg Ogden, *Unfinished Business – Returning the Ministry to the People of God*. (Grand Rapids, MI: Zondervan, 2003), 10.

10. 1 Corinthians 12:21, 25-26 (NIV), All Scripture quotations are taken from *The Holy Bible, New International Version.* (Grand Rapids, MI: Zondervan, 2011).

searching a book on followership at Barnes and Nobles. He discovered very minimal numbers of books were written specifically on followership.[11] Most of the written resources are focused on becoming an effective leader as if the success of the ministry of the church is dependent solely on them. Some writers and theologians are not explicit in addressing the congregation of their role in the ministry. Instead of demanding their congregation to take part, they are content in asking for volunteers.

What defeats the practice of doing ministry together is the great emphasis on volunteerism instead of Christian calling and discipleship. Volunteerism implies optional and availability instead of being intentional, obedient, and proactive in doing God's work. It is difficult to enlist members to volunteer because they do not own the ministry of the church as their responsibility. Preaching on the subject of service is one of the topics where the congregations invisibly cover their ears and ignore the message. Being biblical instead of traditional in ministry is also an avenue that must be explored and modified. Elevating the role of the clergy and making a distinction between the clergy and the laity in terms of doing ministry, are influential factors that keep the church from obeying the biblical mandate, and yet the church claims to be the people of the Word.

Therefore, this thesis-project aims to establish written guidelines on the role of the pastor and members in doing ministry based on the Old and New Testament passages. The thesis-project will also require revisiting the shepherding concept of leading in the Old Testament in order to establish principles on how the pastor and the members of the congregation can do ministry together. As the same time, it will also extract the duties of

11. Don Cousins, *Experiencing Leader Shift: Letting Go of Leadership Heresies*. (Colorado Springs, CO: David C. Cook, 2008), 17-18.

the pastor and members in the New Testament as the body of Christ. These steps are essential since pastoral leadership is just one of the spiritual gifts given to the body of Christ. It implies that other spiritual gifts are equally significant in fulfilling the ministry of the church.

## The Covenant Christian Church

All the information to be gathered from the theological research, literature reviews, and practical steps like surveys, bible studies, sermons, and classes will be taught and applied in the congregation of the Covenant Christian Church. Covenant Christian Church is a Filipino-American congregation that ministers primarily with the Filipinos in Jacksonville, Florida but with the desire of becoming multi-ethnic. The church intentionally did not include the term "Filipino" on its name so we may be inclusive in our ministry since the primary language we use in preaching and teaching is English. During the author's previous pastorate, the community is hesitant to visit because they thought that the church's medium of instruction and worship is in dialect.

The Church started in November 2011 with a core group of four to five families. The group is composed of legal resident immigrants and mostly professionals in their field and with a few school children. The unique challenge the pastor has in this kind of ethnic church is dealing with the two generations of Filipinos in everything that the church does – the parents or young adult born in the Philippines who are the first generation and the children who are born and grew up in the United States as the second generation. The children are Americans in their culture and mindset and require a unique approach in ministering.

Last November 2018, the church celebrated her seventh church anniversary and currently, have one hundred sixty (160) official baptized members on our roll. Presently, the church owns its building facility and use it for worship and educational program. The church started by renting a two-room office space and with only one full-time but partially paid pastor. The church stayed in the facility for two and a half year until the church decided that it will start praying and raising funds for the building project. The ministry opportunities expanded after acquiring the new church lot and building and new enthusiasm for ministry emerges. Now the church increased its ministry offerings, and it requires more church members to be involved in implementing the ministry plans in addition to two volunteers with allowances – associate Pastor and youth worker.

The church is affiliated with the Southern Baptist Convention but an autonomous church when it comes to its ministry operation, funding, and calling of their pastor. The church also cooperates with other Southern Baptist churches in the city, state, and national level when it comes to doing essential ministries – such as church planting, international mission, disaster relief, and involvement in addressing social issues. Covenant Christian Church strongly upholds the authority of the Bible in matters of faith and relationship with God and relationship within the church and ministry to the world. The congregation supports and agrees with the statements of 2000 Baptist Faith and Message of the Southern Baptist found on the website of Southern Baptist Convention.[12]

12. "The Baptist Faith and Message," *Southern Baptist Convention*, revised June 14, 2000, accessed April 15, 2019, http://www.sbc.net/bfm2000/bfm 2000.asp.

In the church's denominational context, the need for church members to be involved in the ministry is high because of its autonomous nature. The church does not rely on the outside agency for material and workforce support. Each Southern Baptist church is responsible for its ministries. Based on the author's experiences with the previous pastorate, most church members expect their pastors to do most of the ministry work of preaching, teaching, counseling, evangelism, discipleship, and sometimes even custodian of the property despite the biblical mandate that the ministry is the work of the church.

The writer of this thesis-project believes that the pastor and church members share the task of ministry within the church and outside the church. Also, it is necessary that a series of sermons on the nature, ministries, and responsibilities of the church will also be done to ensure the education of church members on the subject. Coinciding with this approach is the inclusion of the short-term Sunday school curriculum that will examine biblical passages related to the subject. Both approaches will be implemented in the Covenant Christian Church of Jacksonville, Florida and will culminate by having a general session where verbal or written feedback will be gathered and eventually summarized with the results.

It is also imperative to examine how other churches were able to successfully transition from being heavily dependent on the pastor and few leaders to that of being able to cause the gifted members of the Body of Christ to minister to the whole church and the world. The author plans to interview a select number of pastors in the community using a written questionnaire on how they were able to help their members to embrace their role in the church or read their books that describe the process and their outcome.

Finally, this thesis-project hopes that it will serve as a basis for writing a more biblical job description for the pastor and church members. The author of this study will present a proposal to the leaders of the Covenant Christian Church for approval and implementation in the church. In order to see the effects of this study, the author will compare the number of members involved explicitly in church ministry before and after the implementation of the project, by listing some of the barriers in its application, and welcome suggestions on how to effectively adapt the biblical principles in a local setting. It is the vision of this project that the church will go back to its original design in terms of assuming responsibilities of doing the ministries of the church. These are bold initiatives but necessary so that the church can function significantly and biblically. By God's grace, this paper aims to change the common perspective that the primary responsibility of the church lies on the shoulder of the pastor, paid staff, and few faithful volunteers to that of the entire body of Christ doing the ministry.

# CHAPTER 2

# THEOLOGICAL FRAMEWORK

## Introduction

An examination of biblical evidence on the nature and functions of the church is essential in developing a deeper understanding of the role of the pastor and congregation in doing ministry. It is vital because the Lord Jesus Christ expects the church to continue His ministry. Establishing the biblical definition of the church will determine the extent of the pastor and church members' role in doing ministry. When one reviews Paul and Peter's metaphors for the church, the followers of Christ will acquire invaluable insights on how the clergy and laity must work together.

The Old Testament also reveals how God related to Israel and the nature of their calling as His people. Therefore, a study of how Israel's leaders work with their community and serve in the Temple or Tent of Meeting is vital because it will contribute to establishing an inclusive basis for the pastors and laypeople to work together. This research will also enumerate, based on the Lord's purposes for the church, the variety of ministries the church should pursue.

The magnitude of ministries should not overwhelm the church since the Holy Spirit distributes spiritual gifts both in term of special abilities and gifted individuals for doing ministry. The pastor is one of the gifted people in the church and Paul said that these gifted individuals are called to equip God's people for works of service so that the body of Christ will develop and become mature.

## The Definition of the Church

The term church was used 114 times in the New Testament, and most of them occurred in Pauline writings. The noun "ἐκκλησία" (*ekklesia*) is derived etymologically from the Greek words "ἐκ" (*ek*) and "καλέω" (*kaleo*) to designate the totality of those who are called out.[1] Spiritually speaking, the church is a group of people called out of this world to become followers of Christ. The church includes both the local and universal assembly of Christians. It is the totality of Christian congregations or the global community of followers of Christ with a shared mission under the lordship of Jesus Christ.

"Εκκλησία" (*Ekklesia*) also refers to a regularly summoned legislative body, a casual gathering of people (Acts 19:39-40), and people with shared belief."[2] It is not a religious denomination or a place where God's people congregate. The church is composed of spiritually reborn individuals, who were baptized in the name of the Father, Son, and the Holy Spirit and organized to do God's will.[3]

Therefore, it is evident from the definition of the church that both the pastor and congregation belong to the same assembly or group called by God. Regarding identity, they belong to the same organism. Regardless of gender, spiritual gifts, status in life, and ethnicities, the followers of Christ stand equal before Him and relate to Him both

---

1. Jurgen Roloff, "Ekklesia," in *Vol. 1, Exegetical Dictionary of the New Testament,* ed. by Horst Balz & Gerhard Schneider, (Grand Rapids, MI: Eerdmans, 1990), 411.

2. William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 303.

3. Charles Caldwell Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody Press, 1972). Exported from Logos Bible Software, 4:35 PM December 28, 2018.

individually and collectively. Since all believers stand equally before God, every member of both local and universal church assumes the responsibility of doing church ministries. It is apparent in the New Testament that the primary organization and ministry of the New Testament Church depends on the local congregation.[4] The way one defines the church is critical in shaping the way one defines ministry.[5]

## The Metaphors for the Church

To further understand the role of the pastor and congregation in doing ministry, let us examine some of the different metaphors used in the New Testament to describe the nature of the church. One of the metaphors used by the Apostle Paul for the church is the ***Body***; the church is the Body, and Christ is the head (Ephesians 1:22-23; 4:11-16; Colossians 1:18; 1 Corinthians 12:12-30). In each passage, the Apostle Paul affirmed the fact that the church should function as a unit just like a physical body. Every member or part of the body relates to the Head. Each part of the body represents the role that relates to the spiritual gifts given by the Holy Spirit. The varieties of gifts were intentionally designed to provide abilities that would accomplish the task given to the church.

As members of Christ's body, the church stands equal before God. However, regarding functions, every member has unique abilities to do his or her share of ministries. "There is then for Paul no such thing as a Christian in isolation, nurturing an individual relationship with Christ. To be a Christian is to be incorporated in a

---

4. Allan J. McNicol, "Church," in *Eerdmans Dictionary of the Bible* ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck, (Grand Rapids, MI: W.B. Eerdmans, 2000), 254.

5. Thomas C. Oden, *Becoming a Minister*, Classic Pastoral Care (New York: Crossroad, 1987), 70.

community of persons that is growing toward expressing, in its 'body life,' the reality of Christ, fleshing out this fact in its everyday life and work."[6]

Another image of the church is the ***Bride*** of Christ. Ephesians 5:22-33 described this relationship where Christ stands as the husband and the church as the bride. As Christ loves the church, the church should submit to the Lordship of Christ. Again, it illustrates that the church is a unit and a person who relates to Christ regarding His work on earth. As the bride of Christ, the church has a collective commitment to support the work of Christ. Therefore, the entire congregation should demonstrate her commitment to Christ and all the ministries Christ wants us to do.

The third metaphor for the church is the ***Building or Temple*** (Ephesians 2:19-22; 1 Corinthians 3:10-17). The building rest on Christ who is the primary foundation (1 Corinthians 3:11) and every part of the building are connected to form an edifice where the Holy Spirit resides. Each part of the building is a necessity and should be of high quality to function effectively. "In Christ, the whole building, the church, is being "fitted together" (συναρμολογουμένη, *sunarmologoumene*; Ephesians 2:21), emphasizing Christ's work of constructing His church."[7] Similarly, church members should remain connected to each other to be able to function as a church. Each member is essential in doing the ministry of the church.

The Apostle John depicted the church as a ***Flock*** whose shepherd is the Lord Jesus Christ (John 10:16). The image emphasizes that the congregation as the sheep be

6. Walter A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 460.

7. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989), 350.

under the care of the good shepherd. Later the Apostle Peter recognized the elders of the church as the under Shepherds that takes care of the sheep and Christ as the Chief Shepherd. Nevertheless, the entire body of believers is considered the flock of the Lord Jesus Christ. Eventually, each sheep will serve its purpose of rendering service to the community as an offering, source of wool, and food for the families. No sheep is kept just for decoration; each will serve its purpose.

Finally, Christ compared the church to ***Branches*** of the Vine. Jesus is the true Vine, and all the believers are the branches that draw their life from the vine because they are in Him. "No branch has life in itself; it is utterly dependent for life and fruitfulness on the vine to which it is attached"[8] (John 15:4, 5). Note that both the pastor and the congregation comprise the branches connected to the vine. Each branch is expected to bear fruit – the fruit of the Spirit-filled life, good works, and people won for the kingdom.

It is evident that the church must function as a unit according to the metaphors of Body, Bride, Building, Flock, and Branches. Every member of the church regardless of their roles belong to the same unit and are all connected to the same Head, Groom, Foundation, Shepherd, and Vine. When the church, as a unified organism, received the mandate of the Great Commission, each believer should assume his or her specific role and produce results to the glory of God our Savior.

8. D. A. Carson, *The Gospel according to John, The Pillar New Testament Commentary* (Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 516.

## The Evidence from the Old Testament

The concept of church is not unique in the New Testament. The God who deals with Israel made a covenant that He would be their God and Israel His people (Exodus 6:7). Two Hebrew terms describe the concept of the church in the Old Testament: קָהָל (*qahal*) and עֵדָה (*edah*). The former term "refers to a summons to an assembly and the act of assembling while the latter relates to the people, especially since the people gathered before the tent of meeting."[9] Both terms reflect the idea that Israel is the people of God. God dealt with His people collectively especially in the observance of the religious ceremonies like the Passover and other feasts (Exodus 12:1ff.) and the reading of the Law (Nehemiah 12). Although the Priests and Levites were the prominent participants in the religious gatherings, the people took an active role by singing, playing instruments, gathering and bringing of offerings in the Temple or tent of the meeting. The entire community is accountable when they neglected these rites and gatherings (Nehemiah 13).

Even in the observance of the Law, the people are responsible for learning and applying its teachings. Initially, Moses took the responsibility of acting as the judge of God's people (Exodus 18:13-26). When Jethro, Moses' father-in-law noticed what he was doing, he told Moses to change his way of judging God's people. Jethro said that the work is too heavy for Moses and he cannot handle this alone. Jethro suggested that Moses selects capable men from all the people and teach them God's decrees and show them the way they are to live. Then he appointed them as judges or officials for the people at all times over thousands, hundreds, the fifties, and tens (Exodus 18:12). In this way, Moses

9. Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 955.

will be able to stand the strain, and all the people will go home satisfied. This strategy reflects the New Testament teaching on discipleship. Paul instructed Timothy to entrust what he learned from him to reliable people who will also be qualified to teach others (2 Timothy 2:2). Moses' strategy also serves as a pattern of the New Testament teaching of equipping the saint for the work of service (Ephesians 4:11). He taught capable men of God's decrees and showed them the way they are to live, so these men will be able to serve as judges for Israel's communities. Later, a similar incident happened during the time of Jehoshaphat, who committed to following God's commands. He instructed his officials and Levites to take with them the Book of the Law of the Lord; and went around to all the towns of Judah and taught the people (2 Chronicles 17:1-10). Therefore, the Lord gave the Law to Moses, but the Levites and other Israelite officials assumed the teaching of the Law.

In Exodus 19:3-8, God instructed Moses regarding the ministry of ancient Israel. In verse 6 God calls the children of Israel "a kingdom of the priest." When God used this term, he was not referring to the ministry of the Levites. "Instead God was saying that Israel as a nation – as a people – was called to service and was called to ministry. Their role is that of a mediator between God and the world. He called all the Israelites to this 'mediating ministry.'"[10] Later, the Apostle Peter called the believers "the royal priesthood," and their primary function was offering spiritual sacrifices and declaring the praises of Him who called them out of darkness into his marvelous light (1 Peter 2:5,9). Although God appointed individuals for a specific role like priest, prophet, and king, He

10. James L. Garlow, *Partners in Ministry - Laity and Pastors Working Together,* (Kansas City: Beacon Hill Press, 1981), 18-19.

always addresses Israel as a nation or as His people. Thus, when the Israelite community failed, the entire nation suffered the consequence. That is why, when they confess their sins through prayer, it is always on behalf of the whole country (Nehemiah 1:4-9).

Israel, as the people of God, also had the social ministry to the foreigner, the fatherless, the widow, and the poor in Israel (Deuteronomy 24:19-22). The Lord instructed the Israelites to leave what remains in the field, olive trees, and the vines when harvesting these farm products for the fatherless, widow, and foreigner. In this way, they can at least provide for their needs. It is also important not to deprive these less fortunate members of the community. God hold the people accountable to him for doing so.

The Holy Spirit's role is not only significant in the life of the prophets, priests, and kings as they perform their leadership roles. God also filled with His Spirit some Jewish men to receive wisdom, understanding, knowledge and all kinds of skills (Exodus 31:1-3). Bezalel, Oholiah, and other workers received these spiritual gifts to build the Tabernacle or Tent of Meeting (Exodus 31:1-10; 36:1ff.). It implies that when the Holy Spirit-filled a person, he or she can fulfill the work God design for him or her to do. It is clear that spiritual gifts are also common in the Old Testament so that every Jew can contribute to doing God's will and building spiritual facilities.

## The Ministries of the Church

The church exists to glorify God and continue the work that the Lord Jesus Christ started through the power of the Holy Spirit. Carrying forth Christ's mission in the world is fundamentally the task of the church, the whole people of God, and is conferred on

each Christian.[11] The church has one driving force, which is the Great Commission and five essential church functions for growth: evangelism, discipleship, fellowship, ministry, and worship.[12] Christ commanded the believers to preach the gospel to all creation (Mark 16:15) and make disciples of all nations, baptize them, and teach them to obey His commandments (Matthew 28:19-20). The thousands of converts in the preaching of Peter during the Pentecost devoted themselves to the study of Christ's teachings, fellowship, prayer, worship and ordinances and ministry to the community (Acts 2:42-47). Therefore, to fulfill the mandate of making disciples, the church should embrace her God-given functions for growth. When these God-given functions guide the church in doing ministry, the participation of the general membership will become indispensable. The steps to achieve these functions require the creativity and enthusiasm of the general membership, and the results will be phenomenal.

Let us start with the ministry of evangelism which is the task of all believers. Although there are believers, who have the unique gift of an evangelist, it expected that everyone would proclaim the gospel with the world. The efforts of the Spirit-filled disciples to share the gospel wherever they go (Acts 8:1-4) resulted in the growth of the early church. Paul and Barnabas were not the only ones responsible for starting churches all over Asia Minor and Europe. It was the combined effort of all the disciples who supported them personally, financially, and prayerfully and the elders who led those new churches. Evangelism is the conscious attempt, through word and deed, to share the Good

---

11. Ulrich Kühn and Eugene L. Brand, "Ministry Ministerial Offices" *in The Encyclopedia of Christianity, Vol. 3,* Eds. Erwin Fahlbusch et al., (Grand Rapids, MI: Wm. B. Eerdmans; Brill, 1999–2003), 540.

12. Gene Mims, *Kingdom Principles for Church Growth* (Nashville, TN: LifeWay Press, 2001), 9.

News of Jesus Christ with others, so that they can become Disciples of Christ.[13] If the church would only take the ministry of evangelism seriously, the number of disciples by now would be higher than the current situation. Part of the reason we have several parachurch organizations that are committed to evangelism is the church's passivity in this endeavor. "The most efficient pattern for total church evangelism is still one-to-one, person-to-person sharing of the gospel."[14] This approach enables all the members of the church to be salt and light in the marketplace. It allows the church to penetrate the community and reach those who would never come to the church to hear the good news.

However, the pastor and his staff should set the pace for the evangelistic spirit in the church. Paul gave explicit instruction to Timothy to "do the work of an evangelist" (2 Timothy 4:5). "People want to be led, to be inspired, and to be challenged. Pastors, who lead their churches into evangelism, do it primarily by modeling and by making evangelism a priority."[15] Eventually, the majority of church members will catch the zeal for reaching the lost. An essential function of the church is the public worship of God. Worship is our response to God's revelation of himself through Scripture and history. We express our worship by adoring, thanking, and praising God. After the death and resurrection of our Lord and Savior Jesus Christ, the sacrificial system in the temple became obsolete. Then after the destruction of the first temple, the Jews established the synagogues for public worship. The worship services were more like the modern-day

13. Jeffrey Arnold, *The Big Book on Small Groups* (Downers Grove, IL: InterVarsity Press, 1992). Exported from Logos Bible Software, 5:27 PM December 28, 2018.

14. Ken Hemphill, "Preaching and Evangelism," in *Handbook of Contemporary Preaching*, ed. Michael Duduit (Nashville, TN: Broadman Press, 1992), 522.

15. Calvin C. Ratz, *Mastering Ministry: Mastering Outreach & Evangelism* (Portland, OR: Multnomah; Christianity Today, 1990), 26.

church worship, consisting exclusively of prayer, Bible reading, and preaching without sacrifices.[16]

Although the elements of worship may be different from the traditional Jewish practices, the contemporary worship services are a pattern from the synagogue tradition. The church continues the synagogue practices of reading and preaching of God's word (1 Timothy 4:13-14), singing of hymns (1 Corinthians 14:26), and prayers (1Timothy 2:1-2). After the resurrection, the church incorporated the observance of the ordinances (1 Corinthians 11:23-26) and material offerings for the needy (1 Corinthians 16:1-2; 2 Corinthians 8:7, 19; 9:7-8) as part of worship activities.

Unfortunately, worship evolved and became "institutional worship which is something done to you, in front of you, or for you, but not by you, and the congregants come as passive recipients, unconsciously thinking."[17] Eventually, worship became participatory where the congregations are encouraged "to pray and worship God directly because of Christ's death and resurrection (Hebrews 9:7, 14). Christ opened the way into the holiest presence of God, so that the believer may now enter and worship."[18]

The preparation needed to make the worship center ready and conducive for worship requires several hours and a workforce even in a small congregation. The church needs church members who are gifted in singing, playing musical instruments, operating audiovisual equipment and computers and creating other visual aids to make the

16. Walter A. Elwell, ed. "Worship," in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 2165–2166.

17. Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 30.

18. Clarence Herbert Benson, *Biblical Faith: Doctrines Every Christian Should Know* - Biblical Essentials Series (Wheaton, IL: Crossway Books, 2003), 51.

preaching of the gospel more creative and compelling. In most cases, instead of relying on church members to handle these responsibilities, churches hire professional people. Perhaps it happens because of the desire to put up an excellent presentation or performance instead of allowing the people to worship God in natural and straightforward ways. As a result, some talents and gifts are not being used and developed due to dependence on experienced and highly-skilled individuals.

Another vital function of the church is Christian education or discipleship ministry. It is a means to systematically help a follower of Christ to increase one's knowledge of God's Word and to inspire obedience regularly. Secular education seeks to make better, capable, successful, and intelligent people. The Christian educator aspires the transformation of a believer into the image of Christ.[19] Paul instructed Timothy to make sure that false teachers were not allowed to teach (1Timothy 1:3-4) but only those who are mature and knowledgeable on the teachings of Christ (Hebrews 5:11- 6:3).

Every member of the households must study God's word, so they can do what is right for God and society (Titus 2:1-15). The instruction should not always come from the official pastor-teacher of a congregation, nor given within a large group.[20] The members of the congregation must be taught and trained in providing biblical instructions in the church. Titus 2:1-15 tells us that each age group in the body of Christ should learn the virtues of Christian life. Each age group requires a specific and gifted teacher who should come from the church. Sometimes it is necessary that we ask a member to do it on

19. Roberta Hestenes, Howard Hendricks and Earl Palmer, *Mastering Teaching* (Carol Stream, IL: Multnomah Press; Christianity Today, 1991), 15.

20. Millard J. Erickson, *Christian Theology,* 3rd Edition (Grand Rapids, MI: Baker Academic, 2013), 976.

a full-time basis, but that person should come from the church itself. Church leadership should emphasize that members must discern and utilize their spiritual gifts. Church members should be willing to share some of their time in the fulfillment of this task. Thus, we must train multiple teachers who will handle classes for different age groups. These teachers must embrace that their mission is to enable believers to achieve their spiritual maturity. Fellowship and small group meetings are also the best avenues to edify the members of Christ's body. This approach allows the ministry to focus on the target population of the church.

Finally, the church also assumed the responsibilities of ministering to the less fortunate and the widows who are both members and non-members of the church. The book of Acts and Paul's letter to Timothy informed us how the early church ministered to the widows, elderly and orphans in the community (Acts 6:1; 1 Timothy 5:3-16). In the modern context, the church participates in meeting the needs of our society based on the resources available to them. This ministry provides the opportunity for church members to serve not only within the church but also outside the church where it could build bridges of relationship that facilitates the preaching of the gospel message later.

The church should identify the skills, training, and educational background of its members and develop a strategy on how they can use their God-given abilities to minister to the community. Once the congregation starts brainstorming, the possibilities are endless, and the potential to reach the community and share the gospel is significant. Even in the early church, it distributes the functions of deacons among different individuals and groups. They formed lay groups that served charitable purposes such as feeding the poor, housing travelers or the sick, caring for orphans or widows, and so

forth, as well as benefiting their members spiritually.[21] The Church, as a whole, must reflect the compassion of Jesus, which compassion is often best expressed in sharing with the less fortunate.[22]

There are passages in the Bible that provide biblical precedents for doing community services like food service for widows (Acts 6:1-7) and Dorcas' ministry of sewing garments for the poor and widowed (Acts 9:36-42). Christians of Antioch sent financial assistance in Judea due to famine (Acts 11:27-30). Gentile churches collected offerings for the poor saints in Jerusalem (2 Corinthians 9:7). Apostle Paul instructed Timothy to take care of widows or widowers in the congregation (1 Timothy 5:3-10). The clergy cannot meet all the needs of the church on their own. The church members must have an active role in fulfilling these ministries to the less fortunate and needy people.

When we summarize the ministries of the church, it is unlikely that the pastoral staff and the few committed church members could accomplish it. It is necessary to identify the church member's spiritual gifts and to challenge them to assume a specific place of service in the body of Christ. God called all his people to ministry and assigned them different responsibilities. God, who called the believers to the ministry of prayer and the Word, must on no account allow themselves to be distracted from their priorities.[23] As a result of this joint effort, the workload becomes light because all the believers are involved in the process of fulfilling them. It is unfortunate when the

---

21. Elsie Anne Mckee, "Deacon, Deaconess," *The Encyclopedia of Christianity Vol. 1*, eds. Erwin Fahlbusch and et al., (Grand Rapids, MI: Wm. B. Eerdmans, 1999–2003), 778.

22. Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 435.

23. John R. W. Stott, *The Message of Acts: The Spirit, the Church & the World*, The Bible Speaks Today (Downers Grove, IL: Inter-Varsity Press, 1994), 122.

majority of church members are satisfied in merely providing the finances of the church and maintaining regular projects and activities of the fellowship.

## The Gifts of the Holy Spirit

Each person who repents and believes in the Lord Jesus Christ and welcomes Him into his or her life receives the Spirit of God who would be with him or her forever. An individual will never experience regeneration apart from the Holy Spirit's presence (John 3:5-8). Paul even mentioned that a person does not belong to Christ if he does not have the Spirit of Christ (Romans 8:9-11). Ultimately, the Holy Spirit assimilates every believer into the Body of Christ. The presence of the Holy Spirit not only provides spiritual and eternal life but enables the believer to serve God and the Lord Jesus Christ.

The Holy Spirit is the primary enabler of the followers of Christ to become witnesses beginning in Jerusalem and to the uttermost part of the world (Acts 1:8). Without the power and guidance of the Holy Spirit, no follower of Christ can do the ministry He asked them to do. Since every believer has the Spirit of God in their lives, they are equally capable of doing the evangelism ministry assigned to them. Therefore, since every believer has the Holy Spirit, each is equipped with the gift and power to serve God, and strategically placed where He wants to use those gifts.[24]

Paul's discussion of the spiritual gifts in Romans 12:3-8; 1 Corinthians 12-14, Ephesians 4:1-11, and Peter in 1 Peter 4:11 imply the different ministries the pastor and congregation should assume in doing God's work. This writer believes that the list of

24. Ray C. Stedman, *Body Life: The Book That Inspired a Return to the Church's Real Meaning and Mission* (Grand Rapids, MI: Discovery House Publishers, 1972), 77.

gifts found in the Bible is not exhaustive and that there are other gifts given to the Church not enumerated in the Bible. Walter Elwell tabulated a general but not exhaustive summary of the Spiritual Gifts the Holy Spirit gave to the church.[25] Appendix A includes the tabulated list of Spiritual Gifts.[26]

This research will deal more with the role of the Holy Spirit in providing the spiritual gifts to the church and the relationship of gifted believers as explained in 1 Corinthians 12. Failure to understand the purpose of giving spiritual gifts will be detrimental to the life of the body of Christ. In 1 Corinthians chapters 12-14, the Apostle Paul clarified to the church the different facets of the gifts of the Holy Spirit and the problems it created because the church failed to understand the intentions of the Holy Spirit. This issue was evident when it comes to the practice of speaking in tongues in the church and the lack of love in its expression (1 Corinthians 13-14).

Paul was concerned that the Corinthians might be "uninformed" (1 Corinthians 12:1) regarding the gifts of the Spirit. He emphasized that when the Holy Spirit is at work in the life of believers, they do not only receive the spiritual gifts, but the Spirit also enables them to declare that Jesus is Lord (1 Corinthians 12:1-3). The simple definition of a spiritual gift is a grace gift. However, Paul P. Enns defined spiritual gift is a divine endowment of a spiritual ability for service upon a member of the body of Christ.[27]

The Holy Spirit administers the gifts according to His sovereign purposes—for the common benefit of all and the unity of the community, and indeed not to foment

---

25. Walter A. Elwell, "Spiritual Gifts," *Baker Encyclopedia of the Bible, Vol. 2* (Grand Rapids, MI: Baker Book House, 1988), 1993.

26. Appendix A, p. 78.

27. Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989), 270.

divisions in the church or to create the first team of select Christians and the second group of losers.[28] The Spirit determines who will receive a gift and what gift that will be. The giving of the spiritual gifts is a manifestation of the Holy Spirit's presence in the church (1 Corinthians 12:7).

It is proof that God gives each person the Spirit's presence to be used to help the whole church.[29] The different spiritual gifts were given to fulfill the variety of ministries in the church. Each follower of Christ has one or more spiritual gifts that he or she can use in serving the body of Christ, God, and the world. The gift of pastor-teacher is just one of the gifts that the body will utilize in serving God. Each gift is necessary for doing the ministry of the body of Christ. Just as the physical body has many parts, so the church is composed of different members with specific spiritual gifts for ministry.

When a gifted member is not functioning, then it affects the entire performance of the body. If certain body parts assume multiple duties and carry greater burdens, then the quality of service diminishes and delayed completion of the ministries. Some church members have the notion that a seminary trained pastor should be able to do most of the works of the ministry. Having recognized that the Holy Spirit gave variety gifts to the different members of the body of Christ, church members should pray and seek to identify their specific gifting from the Holy Spirit. Later in this research, a process of discerning one's spiritual gifts will be outlined and applied to a local church.

---

28. David E. Garland, *1 Corinthians*, *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2003), 574.

29. Paul Ellingworth and Howard Hatton, *A Handbook on Paul's First Letter to the Corinthians*, *UBS Handbook Series* (New York: United Bible Societies, 1985, 1993), 276.

Upon discerning which spiritual gift was given by the Holy Spirit, believers should express and harness that gift to serve the needs of the body of Christ. The church should develop a system or plan whereby each spiritual gift matches with specific ministry opportunities. Often, the church only gives priority to the most obvious gifts like preaching, teaching, and evangelism in the application. In reality, other gifts have specific applications too, and the church should be proactive in providing an opportunity to express those gifts.

## The Equipping of the Saints

Paul's letter to the Ephesians provided specific instruction on the role of the pastor and congregation in doing ministry as recorded in 4:11-16. The text says that "Christ himself gave the apostles, the prophets, the evangelists, the pastors, and teachers to equip his people for works of service" (Ephesians 4:11-12). Unlike in 1 Corinthians 12:4-11 where the gifts refer to the ability to exercise them, here the gifts are the persons themselves with of course corresponding abilities. The role of these gifted persons is to equip his people for works of service. The term 'pastor' which is our main interest in this study is used only here in the New Testament to refer to a ministry of shepherding, overseeing, and leading in the church. Ministers have been given by Christ to equip believers for the exercise of their gifts in Christian service so that using both the ministers and the common service of believers the body of Christ may be build up.[30] Primarily, Christ gave the pastors and teachers to the church to equip or prepare the general

30. Peter Thomas O'Brien, *The Letter to the Ephesians, The Pillar New Testament Commentary* (Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999), 301–302.

membership for the exercise of their gifts that will lead to service and eventually the building up of the Body of Christ. The main aspect of a pastor's calling is to feed the church through the preaching and teaching of God's Word and to train them on how to use their spiritual gifts for service. The ministry belongs to the church, and the pastor must prepare them adequately. "Here is incontrovertible evidence that the New Testament envisages ministry not as the prerogative of a clerical élite but as the privileged calling of all the people of God."[31] The saying "every member is a minister" is strongly supported by this passage. "If the sixteenth century recovered 'the priesthood of all believers' (every Christian enjoying through Christ direct access to God), perhaps the twentieth century will recover 'the ministry of all believers' (every Christian receiving from Christ a privileged ministry to men)."[32]

Having reviewed the nature of the church, its ministries, the gifts of the Holy Spirit, metaphors for the church, and the mandate to equip the believers, it is apparent from all angles that the pastor and church members share the burden of doing ministry. The Old Testament also depicts the concept of shared responsibility in doing God's work or obeying God's commands. God dealt with Israel as a nation and held them accountable as a nation too. Similarly, the church should embrace the same perspective based on the metaphors the Apostle Paul and Peter used. Both Testaments provide a basis that the entire church membership including the pastor belongs to the same Body of Christ and has specific abilities for the work of service. No one has a monopoly of church

31. John R. W. Stott, *God's New Society: The Message of Ephesians, The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1979), 167.

32. Stott, *God's New Society: The Message of Ephesians*, 168.

responsibilities. Instead, the church should function as a team with a specific role for each member including the pastor.

CHAPTER 3

LITERATURE REVIEW

## Introduction

It appears that various literature written in at least the last forty years has already been insistent on the removal of the distinction between clergy and laity when it comes to serving in the church. The books reviewed and included in this study came from both the Roman Catholic and Protestant traditions. Most of these books emphasize the believer's spiritual identities in Christ as the basis for determining their role in doing ministry. Also, when the authors discussed the theology of spiritual gifts, it strengthens the call for all believers to work as a body with specific functions for its members. The approach in reviewing these books is by answering the following questions:

- How did the distinction between clergy and laity develop?
- What are the arguments presented to resolve this distinction?
- How can both pastors and church members do the ministry together?

## How did the distinction between clergy and laity develop?

Under this segment, two resources clarify this issue. One of them is Alexander Faivre's *The Emergence of the Laity in the Early Church,* which provided historical evidence on how and when the role of the laity became different from the clergy. He examined the Christian documents available in the first six centuries and noted that the

Laity and clergy issue evolved from other factors such as the need for spiritual leaders in the community and cultural biases prevailing at that time instead of the biblical mandate. The book begins by providing information on the birth of the laity, how the division between clergy and laity evolved when the civil authorities influenced the church in the succeeding centuries, and the division of God's people into the clergy, monks, and laity.

Another resource on this subject is Greg Ogden's book entitled the *Unfinished Business: Returning the Ministry to the People of God* which recognizes the gains of the Reformation particularly the placing of ministry in the hands of the people. This three-part book addresses the transformation that should take place in the church so that the church realizes change. It includes the proper definition of church as organism instead of an institution, the benefits of having an equipping model of ministry, and identifying the equipper as the servant-leader. Ogden notes that "nearly five hundred years ago Martin Luther, John Calvin, and others unleashed a revolution that promised to liberate the church from a hierarchical priesthood by rediscovering the priesthood of all believers."[1]

The Bible states that all the followers of Christ lived and served God as equals (Acts 2:42-47). Interestingly, Faivre notes the Greek term κλῆρος (*kleros*) is applied not simply to the ministers, but to the whole body of believers.[2] He claims that the earliest usage of the term λαϊκός (*laikos*) was when Clement of Rome addressed the disorder in the Corinthian church.[3] Clement used the term to differentiate between the function of the

1. Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* Rev. ed. (Grand Rapids, MI: Zondervan Publishing House 1990, 2003), 17.

2. Alexandre Faivre, *The Emergence of the Laity in the Early Church* (Mahwah, NJ: Paulist Press, 1990), 7.

3. Faivre, 15-16.

presbyter in liturgy to that of the general membership of the church. He did not, however, use the term to downgrade the dignity of individual members of the body of Christ. Faivre reiterated that for the whole second century, Christians were more preoccupied with the task of defining their relationship with Christ than with defining the relationships that existed among themselves. Even the apologist Justin and the theologian Irenaeus affirmed the eminent dignity of all Christians.[4]

At the beginning of the third century, Faivre mentions that as the number of Christians increased the church needed leaders for different Christian communities. He comments that any Christian can carry out liturgical functions since every Christian is a priest, but only a few who maintain the holy way of life should assume the responsibility. Ogden, however, argues that all believers should see themselves as "vital channels through whom God mediates his life to other members of the body of Christ and the world."[5] He added that elevating some to critical ministries developed a dependency on the clergy instead of interdependence in the Body of Christ.[6] Since it is counter-productive, the church must move from pastor-centered to a people-centered ministry.

The expectation that the clergy should demonstrate a holy way of life as part of their calling does not agree with the biblical standard for all believers to live a holy life. In other words, spiritual qualities are now taken into consideration and not the ability to perform liturgical functions for those desiring to lead the Christian communities.[7] When

4. Faivre, 25.

5. Ogden, *Unfinished Business*, 18.

6. Ogden, 111.

7. Faivre, *The Emergence of the Laity in the Early Church*, 45.

the church authorities highlighted these qualities, the clergy is elevated to a higher level of spirituality while the laity can relax on their spirituality and be passive in doing the ministry. Could this be the reason why in today's church we have a distinction between the clergy and laity? The clergy is expected to be more spiritual than the laity. However, being both followers of Christ, clergy and laity are expected to be a faithful practitioner of the faith.

Daniel Akin and R. Scott Pace in their book *Pastoral Theology* emphasize that theological truths should define the character, role, and responsibilities of the pastor in the church.[8] They also argue that God's character of holiness should be the foundation of the pastor's character and Christ's principles in ministry should serve as the basis for ministry.[9] Akin and Scott believe that this makes pastoral calling unique. Going back to the dilemma of the church during the third century A.D. as described by Faivre, Akin and Scott are encouraging the same distinction among God's people. However, pursuing God's character as the standard for living and Christ's philosophy of ministry for service should be embraced by all of God's people. The expectation for the pastors and members regarding ministry and lifestyle should be the same. Lowering the spiritual standards for the church member's character is unbiblical. Faivre continued that Tertullian's writings are among the "first Christian writings in which we are given a structure of the church as organized in two groups—clergy and laity."[10] He states that Tertullian however still

8. Daniel L. Akin and R. Scott Pace, *Pastoral Theology: Theological Foundations for Who a Pastor Is and What He Does* (Nashville, TN: B & H Academic, 2017), 2.

9. Akin and Pace, *Pastoral Theology*, 18-83.

10. Faivre, *The Emergence of the Laity*, 46.

insists that lay people are a priest and have a priestly dignity. The layman's distinction from the clergy originated from the need to have qualified and spiritual Christians performing liturgical functions. This distinction only existed by the consent of the whole church including the laity. At that time, the laity constituted the church, unlike today when anyone who is not clergy is laity whether he is a Christian or not. Eventually, Faivre observed that at the beginning of the third century, the term "lay" was used to describe men who belonged to the church but were not bishops, presbyters or deacons or who were not in a general way, members of the clergy.

During this period the layman was regarded as inferior compared to the clergy. The layman's function was to "release the clergy from all his material concerns so he can devote himself exclusively to the service of the altar."[11] On the other hand, the clergy claims exclusive power in the Eucharistic assembly and the remission of sins. The laity eventually relinquished their right or duty publicly to express, explain, and hand on their faith and the functions of teaching was handed over to the clergy. The result was that the laity, who belonged to the chosen people of priests, very soon became the people of their priests.

The book *Unfinished Business* by Greg Ogden argues for the return of the ministry to the people of God. He observed that in the past to be successful as a pastor one needed to fulfill the following roles: teacher of doctrinal tradition, caregiver, be a public symbol of the sacred and presider over rites of passage.[12] Ogden insists that there

11. Faivre, 69.

12. Ogden, *Unfinished Business,* 10-11.

must be a radical transformation of all believer's perception of themselves if we expect God to use us as his instruments in the body of Christ and to the world.[13] He added that several renewal movements had changed our understanding of the Christian life, of ministry, and the character of the church.[14] Ogden takes these movements as catalysts for reformation. He explains the need to fundamentally understand and experience the church as a living organism that views ministry begins with the people of God and conceives of leadership from within one body.

Ogden added that through the centuries, entrusting the ministry to the ordained clergy institutionalizes the church instead of the ministry by one people of God. Placing the ministry exclusively for clergy is counterproductive. It makes the people of God too dependent on the ordained ministers and elevates the ministers on the pedestal that expectations are so high that if they fail, they should take all the blame. The author pleaded that the ministry should be returned to the whole people of God and pastors assume the role of an equipper of the saints for the work of ministry.

The final section of the book proposes a way to look at leadership that does not recreate a priesthood within a priesthood.[15] All believers should recognize the spiritual gifts and the calling associated with that gift and use it to serve the body of Christ and mission of the church. Those who are gifted to become equippers should also be identified from within and by the body of Christ by their gifts, character, leadership, and service. Ogden did not only challenge the hierarchical leadership model but insisted on

13. Ogden, 18.

14. Ogden, 19-38.

15. Ogden, 187-237.

the servant leadership style as modeled by our Lord and Savior Jesus Christ. Both Ogden and Favre provided essential information on how we arrived at this crisis of dividing God's people into at least two categories: clergy and laity. The insights they provided will serve as the necessary basis for devising and implementing ways to promote shared ministry. Ogden also offers steps in identifying the called and potential person in the body of Christ as the equipper servant-leader or the person who possessed the pastor-teacher gift.

**What are the arguments presented to resolve this distinction?**

The book *Body Life* written by Ray Stedman presented essential arguments to question the distinction between clergy and laity. C. Peter Wagner considers the work of Ray Stedman's book *Body Life* as a catalyst for elevating the concept of the ministry of all believers.[16] Wagner noted that Stedman, although a cessationist and a highly respected non-Pentecostal leader, argued that spiritual gifts be acceptable in the Body of Christ. Steadman begins with the concept that the church is the most powerful force on earth. However, the church fails to demonstrate this truth due to a misguided understanding of the true nature and functions of the church. He adds that when the church is faithful to her calling, which includes the need to reflect God's holiness, to reveal God's glory, to be a witness for Christ, and to demonstrate Christ-like love to the world, it brings healing to our society.[17] He emphasizes the value of internal church unity to achieve her calling.

16. C. Peter Wagner, *Your Spiritual Gifts: Can Help Your Church Grow* (Ventura, CA: Regal Books, 2012), 16-17.

17. Stedman, Ray C. and Elaine Stedman, *Body Life* Rev. ed. (Grand Rapids, MI: Discovery Hour Publishers, 1995), 37.

Nelson describes this unity as being on the same team and not the clergy versus laity, the called versus the uncalled, and the enlightened versus the ignorant.[18] The author analyzes Ephesians 4 and draws principles as it relates to the function of the church and the role of individual gifted leaders and church members. This analysis supports the argument that the entire church including its leaders, share the responsibility of proclaiming the gospel and doing its ministry. The significant content of this book is when it provided a context in which the church should operate as one body.

Chapters 4 to 6 discuss the fact that every Christian has a spiritual gift or gifts. When utilizing the spiritual gifts under the guidance of the resurrection power Christ experienced, the believers can do the work of Christ not only within the church but for the world as well. Thus, it is vital that believers discover their spiritual gifts. It will be unfortunate when the members of the church ignore the fact that they are gifted and never bother to find out what their gifts are.

In chapters 7-11, the author likens the church to a human body and a building that grows through the centuries to be a habitation of God through the Spirit.[19] Stedman also writes, "Whether we regard the church as a body or a building, there are four ministries, or functions, within it which are so universally needed and so mutually shared that we must consider them independently from the other gifts that Christ gives to His church."[20] He was referring to the gifts of apostles, prophets, evangelists, and pastors-

18. Alan Nelson, *Me to We: A Pastor's Discovery of the Power of Partnership* (Loveland, CO: Group Publishing, Inc, 2007), 47.

19. Stedman, *Body Life*, 99.

20. Stedman, 100.

teachers as independent from the other gifts. However, when one studies the list in 1 Corinthians 12, Paul did not intend these gifts to be isolated and unique from other spiritual gifts that the Holy Spirit gave to the church. When this book categorized these four gifts mentioned in Ephesians as isolated and unique from other gifts, they are being magnified and considered exceptional.

Stedman compared these four gifts to the four body systems like skeletal and muscular framework (the gift of the apostles), the nervous system (the gift of prophets), the digestive system (the gift of evangelists) and the circulatory systems (the gift of pastor-teachers).[21] The writer of this thesis-project believes that Stedman went too far when he explicitly made the comparison. Stedman emphasizes the foundational works of the apostles and prophets which may imply that they are no longer operational today. Paul stressed that the different spiritual gifts are equally important and need each other to function efficiently as the body of Christ.

On the other hand, Stedman agrees that the "four offices of apostle, prophet, evangelist, and pastor-teacher exist for one function and one function only: to equip ordinary Christians to do the work God has given them – and gifted them – to do."[22] The author notes that the primary tool in equipping the saints is the preaching and teaching of God's Word. Thus, the gift of pastor-teacher is most relevant in the current context because of their primary responsibility of feeding the church with spiritual truths. The pastor-teacher teaches God's Word not only to nurture them but with the end goal of

21. Stedman, 101.

22. Stedman, 120.

enabling them to do the work of the ministry. It shows how the functions of the pastor and church members complement each other. They both need each other to be able to do the work of the ministry.

Finally, the book explains that for the church to accomplish the task of ministering to a suffering and desperate world, the church should minister to one another to be spiritually healthy and attain maturity. The book is a valuable resource for this research because of its emphasis on church's calling and unity, the discovery and use of gifts, and the recognition, drawn from Ephesians 4, that all believers are ministers, not just the pastor-teacher provide a foundation to pursue this thesis project. If the Christian churches today will merely re-examine the New Testament practices of functioning as a church, then the church will be able to improve the quality and effectiveness of ministry partnership between pastors and church members.

*Me to We: A Pastor's Discovery of the Power of Partnership* by Alan Nelson asserts that pastors should change the way they think about their role and its application if they want to do church better.[23] The paradigm shift is necessary so that the church can actualize her potential of impacting lives inside and outside the ecclesiastical walls. The author says that the pastor is not the center of the ministry, but rather a catalyst to unleash others to serve one another. The vision of the book is to fan the flame of what God is already doing through a growing number of externally focused churches, lay-mobilized congregations, and genuinely team-oriented ministries. Before a church can change, it should begin with the pastor. The pastor must allow God to change how he or she thinks

23. Nelson, *Me to We*, 11.

about himself or herself and their ministry. Ministers get caught up in a codependent relationship with their congregation.[24] They perform ministry services for them, which the church applauds, so they do more.

Nelson emphasizes that the pastors should begin seeing themselves as an equipper of other ministry leaders, who will, in turn, equip their ministry teams. He further explains that the pastor is not the center of ministry, but rather a catalyst to unleash others to serve one another.[25] Delegating ministry is not abdicating responsibility but rather preparing others to use their gifts. The author says that if the church let leaders lead, preachers preach, and disciple-makers disciple, the body of Christ, would all be better off. Ephesians 4 is about oneness, not division, meaning that all believers are all on the same team. It is not the clergy versus the laity, the called versus the uncalled, the enlightened versus the ignorant. The author insists that the job as pastors is not to do works of service for people, but rather to prepare, to train, to empower God's people for work of service.

Finally, Nelson explains that equipping is the spiritual process of helping people discovers their divine purpose and strengths. Training involves practical applications and feedback. Exodus 19:6, God says that His people will become a nation of priests and this calling has never been changed in 1 Peter 2. However, God's people should do it in a way that honors the authority of God's Word. Romans 12, 1 Corinthians 12, Ephesians 4 – all

24. Nelson, 21.

25. Nelson, 32.

describe every Christian's unique place in the body of Christ.[26] Pastors should begin doing more and more training and preparation, and less and less end-user ministry.

**How can both pastors and church members do the ministry together?**

Daniel Akin and R. Scott Pace wrote *Pastoral Theology* to address the why of pastoral ministry. The author believes a sound theological foundation should be the basis of ministerial responsibilities rather than according to the pastor's gifts, talents, and congregational expectations. Akin explains that by using traditional theological categories, along with historical and ministerial doctrines, the minister will understand the nature of pastoral ministry and reform one's understanding of the pastor's role, requirements, and responsibilities.

Section One of the book focuses on the Trinitarian foundation. The author reviews the revealed character of God and uses them as the basis for the Pastoral call and character. The basis of God's call is God's revelation of His love for humanity and His holiness as the proper intention.[27] On the other hand, the Christological truths function as the foundation for pastoral identity and philosophy of ministry. Being in Christ should remind the pastor not to depend on personal talents and gifts but by abiding in Christ and allowing Him to accomplish the ministry through the minister. Also, Christ's model of ministering should serve as the pattern for doing ministry to the world.[28] Finally, the theology of the Holy Spirit gives the pastor the awareness of the redemptive work of

26. Nelson, 61.

27. Akin and Pace, *Pastoral Theology*, 39.

28. Akin and Pace, 83.

God's Spirit in and through the pastor's life. The enabling and transforming power of the Holy Spirit is the key to the pastor's success in ministry and the glorification of God.[29]

Section Two highlights the doctrines of man, church, and mission; the authors reiterate that a theological approach to humanity leads us to understand God's purpose for creating humanity and the need to depend solely on God's compassionate grace.[30] They added that the doctrine of the church is inseparable from the concept of pastoral ministry. The church's nature, spiritual gift, and organization define the role of the pastor in doing ministry. God's Great Commission is not an option to be obeyed but a mandate for pastors and God's people to fulfill for the glory of God alone.[31]

The Final Section is related to the practical aspects of ministry. The pastor's more profound understanding of the Lord as the Great Shepherd should also heighten his appreciation for his gracious invitation to participate in his work as caretakers of his sheep.[32] As the pastor preaches God's word, proper homiletical care should prevail because what he is communicating is God's revealed message of redemption in Jesus Christ. *Pastoral Theology* provides specific functions of a pastor and proper perspective in doing ministry. Although the spiritual gift Pastor-Teacher is one of the Holy Spirit's gifts to the church, the book provided unique characteristics of its role in the Body of Christ and its relation to Christian theology.

---

29. Akin and Pace, 99.

30. Akin and Pace, 136.

31. Akin and Pace, 202.

32. Akin and Pace, 230.

C. Peter Wagner, author of *Your Spiritual Gifts: Can Help Your Church Grow,* affirms that God has given every believer one or more spiritual gift to build up the Body of Christ. Wagner comments that God continues to say to the Body of Christ worldwide that God's people assume the ministry of the Church.[33] He believes that smaller churches will become larger ones only if the pastor does the leading and the people do the ministry. The church receives and uses at least twenty-eight spiritual gifts in doing ministry according to Wagner. He did not only list the gifts but described them in detail its application in the ministry of the church. Wagner also added a section where one may discern his or her spiritual gift by answering a questionnaire as a tool in identifying one's gift.

Lawrence O. Richards and Gilbert R. Martin started their book *Lay Ministry: Empowering the People of God* by saying that a contemporary theology of the laity is unclear, and they do not have a sense of their own identity as a called, empowered, gifted, and ministering people.[34] Akin and Pace support this dilemma and think that when one lacks a sound theological basis, the minister will struggle with everything from improper motives and misplaced priorities to emotional volatility and personal insecurity.[35] Richard and Martin argue that our identity as God's people should result in a theology of personal ministry whereby a local congregation encourages each believer to step out in faith and do the ministries. It becomes a significant cause for the failure of the modern

33. Wagner, *Your Spiritual Gifts*, 5.

34. Lawrence O. Richards and Gilbert R. Martin, *Lay Ministry: Empowering the People of God* (Grand Rapids, MI: Zondervan Publishing House, 1981), 11.

35. Akin and Pace, *Pastoral Theology*, 2.

church to reach the world with the gospel when the church failed to grasp the truth that God called each of His people to ministry.[36]

Part One of the book covers the biblical foundation which is the identity of the believer such as a people of God, a new covenant people, a kingdom people, a servant people, an empowered and gifted people. In Part Two, Richards and Martin examine the practical implication of those identities in the following areas: communication of God's vision for his people, nurturing of personal relationships in a community, and making disciples. They also saw the implication regarding becoming servants of one another, training God's people for useful service, freely obey the voice of the Spirit, and a better understanding of leadership in the body of Christ.[37] Both sections provide examples and resources as an aid in probing and applying the principles.

Nelson also makes significant proposals on how the pastor-teacher can implement his or her equipping functions. He started by promoting an equipping culture where the pastor role is the social architect for a church, the cultural catalyst.[38] He encourages the pastor to lay a biblical foundation for his or her ministry leaders. The pastor should take the ministry leaders through a study of passages like Exodus 18-19, Acts 6, Romans 12, 1 Corinthians 12, Ephesians 4, and 1 Peter 2. The author recommends that the governing or ministry leaders begin functioning as teams followed by the support system which is composed of administrative, strategic, and prayer support. Finally, the implementation begins by preparing individual members through biblical instruction for service, connect

36. Richard and Martin, *Lay Ministry*, 13.

37. Richard and Martin, 150-152.

38. Nelson, *Me to We,* 118.

them by helping each person discovery his or her gift and eventually connect them with appropriate ministries. Periodically, the leadership equips the members for growth and recognition. Erik Rees in his book *S.H.A.P.E.- Finding & Fulfilling Your Unique Purpose for Life* also provided specific steps in identifying one's function in the Body of Christ by knowing one's spiritual gift and personal assessment of strength, passion, and experiences.[39]

Having reviewed the above literature establishes several facts that support the relevance of this thesis project. First, the distinction between the ministry of the clergy and laity has no biblical basis. Even the Roman Catholic tradition recognizes that there is no division between clergy and laity in the practice of ministry. The distinction between clergy and laity never existed in the early beginnings of the church. Historical records show that even the early Church Fathers struggle with the changes that took place in the church's manner of doing ministry.

Secondly, since the Reformation, there has been a clamor to go back to the New Testament teachings of doing church ministry. Almost all the authors agree that the biblical images used for the church are enough evidence that every member of the Christian church should share the church's ministry responsibilities. Some churches have tried and made significant progress in involving their general membership to assume the ministries of the church. Some churches are contented with the status quo which resulted in lesser church's impact on the world due to minimal church workers.

39. Rees, Erik, *S.H.A.P.E: Finding and Fulfilling Your Unique Purpose for Life*, (Grand Rapids, MI: Zondervan, 2006), 31-78.

Finally, the challenges of shared ministry by the pastors and church members are still significant because the average church members still embrace the paradigm that the ministry is just for the few called Christians. Therefore, the pastor-teacher should continue and strategically educate the congregation on the biblical way of doing ministry. He or she must provide a process whereby the church members should be able to recognize the different avenues for ministry. It would mean that the church leadership should also provide a way to match the spiritual gifts of church members with the current ministry needs. The church members should develop a conviction that every form of service and ministry is significant and indispensable in the building up of the body of Christ and maximize its potential in impacting the world.

# CHAPTER 4

# PROJECT DESIGN

## Introduction

Doing ministry in the church is the responsibility of both the pastor and the members of the congregation. Some of the responsibilities of the pastor such as preaching, teaching, evangelizing, and caregiving can also be accomplished by the spiritually gifted members of the congregation. The theological basis and literature review of this thesis-project support this paradigm. Therefore, the church today should demonstrate their acceptance and practice of shared ministry.

This chapter provides the implementation of the thesis in a local church setting – Covenant Christian Church. Covenant Christian Church started in November 2011, and the author implemented the project in 2013, when the church had a total of seventy-two members. The membership is primarily composed of Filipino-Americans and few inter-racial couples. The detailed description of this church, the setting for this project, was given earlier in chapter 1.

A specific plan was laid out to help the church understand the significance of both pastors and church members as they do the ministry together. It is the aim of this project to bridge or reduce the gap between pastors and church members in doing ministry. Also, it is the aim of this study to improve upon the church member's perspective in doing ministry and to increase the church member's participation in doing ministry. The plan includes the following steps:

1. Conduct a Written Survey

2. Teach a Series of Bible Study on Ministry and Spiritual Gifts
3. Conduct a Spiritual Gift Inventory Among the Church Members
4. List the Process of Enlisting Church Member for Ministry

## Conduct a Written Survey

The written survey used in this study was adapted and based on the Laity Perception Survey developed by Christopher W. Goff and used in his paper.[1] The thirty (30) questions Goff developed was analyzed and applied with minor revision to produce a relevant questionnaire utilized in this paper. Thus, the thirty (30) questions on the survey *Church Understanding on the Role of Pastor and Members in Doing Ministry* is established and presented in Table 2.0.[2] The questions listed in the survey are statements that represent some of the misconceptions on the office and ministry of the pastor while almost half of the statements are on the member's understanding on their giftedness and service. This survey aims to capture the general perception of church members on the office and ministry of the pastor and their understanding of their giftedness for service.

The positive or negative perception of church members on the office and ministry of the pastor and their understanding of their giftedness determine the degree of their involvement or willingness to participate in the ministry. Based on the author's previous pastoral experiences, church members' willingness to serve is influenced by their biblical knowledge of the issue, their attitudes towards ministry, and their priorities. In order to

1. Christopher W. Goff, *Measuring the Clergy/Laity Gap and Its Effect on Church Health and Outreach*, (DMin diss., Asbury Theological Seminary, 2018), 102.

2. Appendix A, p. 79.

encourage greater participation, the author explained to the congregation the importance of the survey and the study he is doing related to this research. The author conducted the survey before teaching a series of Bible study on church ministries and spiritual gifts.

The author distributed seventy-two (72) copies of the survey forms to the entire congregation and received forty-five (45) respondents, that is about 62 percent of the total membership at that time. Table 3.0 tabulated the results of the survey for evaluation.[3] The forty-five (45) respondents or church members of Covenant Christian Church have the following descriptions in addition to data presented in Chapter 1 of this study:

| | | | |
|---|---|---|---|
| 1. | 25 years old and up | 25 | 56 percent |
| 2. | 18 – 24 years old | 06 | 13 percent |
| 3. | 12 – 17 years old | 14 | 31 percent |
| 4. | Male | 21 | 47 percent |
| 5. | Female | 24 | 53 percent |
| 6. | All the adults are employed and professionals | | |
| 7. | Ages 12 -24 are all in schools | | |
| 8. | Newly Baptized Believers/Christians | | 49 percent |
| 9. | Already Baptized Believers from previous affiliations | | 51 percent |

The questionnaire is composed of thirty (30) random and non-sequential statements which were later categorized into two sets as listed in Table 3.0[4] . The first set

3. Appendix A, p. 79.

4. Appendix A, p. 79.

of statements, sixteen (16) questions, is related to the *Misconceptions on the Office and Ministry of the Pastor.* This set of statements presents the office and ministry of the pastor as superior and the priority when it comes to doing ministry. While the second set of statements, fourteen (14) questions is related to *Understanding on the Giftedness of Church Members for Ministry*. This set of statements presents the concept that the church members are spiritually gifted and should serve in and with the church.

The result of the survey was evaluated by combining the results of the "Strongly Agree (1)" and "Moderately Agree (2)" together, the author did the same thing to "Strongly Disagree (5)" and "Moderately Disagree (4)" while the "Neither Agree nor Disagree (3)" was treated alone. The following results were gathered and summarized accordingly:

1. The first set of statements which is about the Misconception on Office and Ministry of the Pastor produced the following results:
    - 31 percent Agree that the office and ministry of the pastor is superior and the priority in doing ministry
    - 19 percent Neither agree nor disagree
    - 50 percent Disagree that the office and ministry of the pastor is superior and the priority in doing ministry

Looking at the result of the first set of statements, since 50 percent disagree that the office and ministry of the pastor is superior and the priority in doing ministry in and outside the church, we would assume that 50 percent of the church members are actively doing their role in the ministry. However, the general observation says that only 15 to 20

percent are active in doing the ministry of the church.[5] What could be the reasons why the remaining 30 percent are reluctant or passive in terms of their service in and with the church?

Based on the author's pastoral experiences, one factor is the busyness of church members related to family and jobs. Even if they want to serve, the lack of time and conflict with their responsibilities at home and work prevent them from being actively involved in the ministry. It is, therefore, necessary to arrange the ministry in and outside the church in such a way that it does not compete with the church member's commitment with their families and selves. For example, churches should not always schedule activities on Saturdays to give them time for family. It is also practical if we want to increase the number of people doing the ministry.

Another possible factor is the fear of doing ministry. Some of the church members are afraid to commit mistakes and fail. Pastors and leaders should demonstrate to church members how to do the specific ministry of the church after the training. Part of the equipping of church members is the provision of the resources needed in order to fulfill the ministry assigned to them. Logistics like budget, materials, tools, and support from other church members are essential to motivate and encourage the fearful members. Therefore, even if 50 percent of the church members disagree with the concept that pastors are superior and priority in doing ministry, only about 20 percent are actively doing the ministry of the church.

5. Thumma and Bird, *The Other 80 Percent*, 21.

The 31 percent that agrees that the office and ministry of the pastor are superior and the priority in doing ministry reveals that a misconception regarding the role of the pastor in the ministry is still evident. Perhaps this is due to lack of proper biblical instruction and knowledge on the subject. Church members should be given adequate and progressive knowledge from God's Word when it comes to doing ministry. Further explanations will be shared on this when we go to the next step which is teaching bible study.

A religious tradition like in the Roman Catholic faith, where the educated and ordained priest is the main actor in terms of the ministry of the church is another reason for the misconception. A majority of Filipino-Americans come from this background, and after conversion to the Evangelical or Baptist faith, they carry over this belief. It is easier to convince themselves to function as an observer or financial supporter of the ministry because they are used to this practice. Those who were brought up from ultra-conservative Baptist faith will find it easier to yield to the authority of the Pastor because of the belief that God called him and is ordained by the church. The central ministries of the church are done primarily by the Pastor and some select leaders like ordained elders and deacons.

Hopefully, through proper biblical instructions and exposures to churches that utilize shared ministry, the 19 percent respondents who neither agree or disagree will join the ranks of those who disagree that pastor is superior and priority in doing ministry.

2. The second set of statements on *Proper Understanding the Giftedness of Church Members for Ministry* produced the following results:
    - 85 percent Agree that church members are spiritually gifted to do ministry

- 6 percent Neither Agree nor Disagree
- 9 percent Disagree that church members are spiritually gifted to do ministry

When it comes to spiritual giftedness, 85 percent of the respondents agree that church members are spiritually gifted to do ministry. However, again, generally speaking, why is it only 20 percent of the church members served in the ministry as observed? In this case, the respondents are aware and believe that they are spiritually gifted to do ministry, but they do not serve as expected.

One of the reasons is the lack of opportunities provided by the church to exercise their gifts. Some of the vital ministries like teaching, preaching, counseling, and administration, will be limited to the pastor if the church believes that the pastor is superior in doing ministry. Gifted church members are untapped resources that the church should utilize to maximize her potential. In one of the author's previous pastorates, he had about four hundred fifty (450) church members, and the elders and deacons of this church are professionals like lawyers, executives, engineers, and salesmen who are capable in public speaking. Given the proper training in sermon preparations, the church was able to utilize them in the pulpit especially during occasional absence of the Lead Pastor. As a result, the Lead Pastor had a chance to attend to other ministries of the church while at the same time being able to accomplish the critical ministries by giving the opportunity to gifted church members.

Another reason is the confusion on how to utilize particular gifts in the church. Spiritual gifts like teaching, faith, mercy, wisdom, knowledge, and serving are limited in terms of application. Teaching, for example, is only practiced in terms of Sunday School

or bible study teaching. However, the reality is, church members can teach in some other ways such as teaching a skill like operating computers, teaching how to make PowerPoint slides or teaching how to bake, and other similar life skills. How does one use the gift of mercy, faith, wisdom, and knowledge? The church should provide specific ideas on how to express these spiritual gifts.

It is not the intention of this study to downgrade the role of the pastor but to uplift the church members' participation in doing ministry. The church should go back to God's Word and learn the biblical principles that ministries are the tasks of the church. While the pastor is significantly and spiritually gifted member of the body of Christ, the rest of the congregations should utilize their unique spiritual gifts in conjunction with the pastor to be able to maximize the church's potential in doing ministry.

### Conduct Spiritual Gift Inventory Among Church Members

Since the previous survey reveals that 85 percent of church members believe that they are spiritually gifted and capable of doing some of the church ministries, it is only appropriate to administer a Spiritual Gift Inventory. The inventory is utilized to help the church members discern their spiritual gift. Though the inventory does not guarantee to accurately and correctly identify a believer's spiritual gift, it aids the believers to have a narrow list of one's potential spiritual gifts. Along with taking the inventory, Wagner emphasized to consider the following steps:[6]

1. Be familiar with the gifts that God ordinarily gives to the Church.

6. Wagner, *Your Spiritual Gifts: Can Help Your Church Grow*, 113-133.

2. Experiment with as many gifts as one can by identifying needs and try to meet them.
3. Examine one's feelings if using a gift delivers a sense of fulfillment and joy in serving God and the church.
4. Evaluate one's effectiveness since gifted people see results in what they do.
5. Expect confirmation from the Church since they can see the person's character and effectiveness in exercising a gift.

This study decided to adopt C. Peter Wagner's *Finding Your Spiritual Gifts Booklet* using the Wagner-Modified Houts Questionnaire.[7] The author distributed seventy-two (72) copies of the Questionnaire and it yields thirty-eight (38) respondents, about 53 percent of the total Questionnaire. The results of the inventory are tabulated and reported in Table 4.0 – Spiritual Gifts Inventory Results.[8] The Questionnaire listed twenty-seven (27) possible spiritual gifts as noted in the Bible. Table 4.1 records the definition of each spiritual gift.[9]

The Bible says that the Holy Spirit distributes these gifts to the church. When Covenant Christian Church did the inventory almost all the gifts are claimed by the church members with the exemption of the gift of Deliverance. One possible reason that Covenant Christian Church did not claim the gift of Deliverance is the denominational background of the church. Being a Southern Baptist, some church members perhaps believe that these gifts have already ceased and no longer relevant today. However, what

7. C. Peter Wagner, *Finding Your Spiritual Gifts Booklet* (USA: C. Peter Wagner, 2012), 3.

8. Appendix A, p. 82.

9. Appendix A, pp. 83-86.

is evident in this inventory is the fact that church members have spiritual gifts and are equipped to perform specific and variety of church ministries. Since being a pastor is a spiritual gift and only one of the twenty-seven (27) spiritual gifts then the twenty-six (26) spiritual gifts are available to do a significant number of church ministries. This inventory should convince the church that they can be partners of the pastor in the doing church ministry.

The inventory also reveals the dominant and subordinate spiritual gifts among the 38 members of Covenant Christian Church:

1. Top Dominant Gifts
    a. Service 15
    b. Hospitality 11
    c. Mercy 09
    d. Exhortation and Administration 08
    e. Giving, Missionary and Leadership 07
    f. Teaching, Wisdom, and Helps 06
    g. Pastor 04
2. Top Subordinate Gifts
    a. Missionary 10
    b. Voluntary Poverty 09
    c. Administration and Faith 08
    d. Teaching, Wisdom, Giving, and Service 06
    e. Hospitality, Intercession, Leading Worship 05
    f. Celibacy 04

g. Pastor, Prophecy, Knowledge, Mercy 03

Exhortation, Discerning Spirits, and Helps

Having the dominant and subordinate spiritual gifts imply that some church members have multiple spiritual gifts. However, the church members are encouraged to primarily use their dominant spiritual gift because they can maximize their effectiveness and their impact is fulfilling. Having subordinate gifts also signifies that one church member may assume or support one or two ministry responsibilities. This scenario prevents the church members from competing for popular and significant positions or ministries because each member has the opportunity to serve based on the Spirit-given gifts. Therefore, understanding and discerning the church member's spiritual gifts will help narrow down the gap between pastors and church members in doing ministries. The pastors should appreciate the potential the church members can accomplish as they put their gifts to use. The church members can alleviate the burden of the pastor in doing ministry, and the pastor can focus on the most significant tasks that he should do – prayer and preaching of God's Word.

Another important aspect of the results of the inventory is the kind of dominant gifts the church members have in Covenant Christian Church. The number one dominant gift is Service. This study defined the gift of Service as the unique ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God's work and to make use of available resources to meet those needs and help accomplish the desired results.[10] The church engages in a variety of ministry projects

10. Appendix A, Table 4.1, p. 86

in their attempt to preach the gospel and serve others. Having church members who have the gift of Service will make the ministry of the church moving forward and accomplish her goals. The pastor may identify a need and present it to the church for support in terms of human resources and finances with the goal of recruiting someone to spearhead its planning and implementation. When this happens, the pastor can assume more overseeing and shepherding duties in the church.

Let us consider the gift of Hospitality; this gift is a special ability that God gives to certain members of the Body of Christ to provide an open house and a warm welcome to those in need of food and lodging.[11] Traditionally, the pastor is expected to be hospitable even though in some cases they only have limited resource and space. Given that some church members have this gift of hospitality, they should give the opportunity to demonstrate their gift by welcoming guests in need of a place to stay. As a church, Covenant Christian Church practices hospitality by having regular Sunday lunch fellowship not only for church members but as a way of entertaining guest and building relationship with the goal of sharing the gospel.

The third dominant gift in Covenant Christian Church is Mercy. This gift is a special ability that God gives to certain members of the Body of Christ to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and to translate that compassion into deeds that reflect Christ's love and alleviate the suffering.[12] This ministry is part of the

11. Appendix A, Table 4.1, p. 84

12. Appendix A, Table 4.1, p. 84.

pastoral care that most believe should be performed only by the pastor. The church should thank the Holy Spirit for gifting the church with this ability of mercy. Given the proper training, exposure, and guidance, the church will be able to minister to most people who are suffering physical, mental, and emotional problems. We recognize that this avenue of ministry is open for possible abuses by church members. Therefore, it is vital that the church take proper precautionary measures and regular evaluation of this type of ministries performed by the pastor and church members. However, taking all the measures this ministry will revolutionize the witness of the church when the love of Christ translates into action and care.

The gift of Pastoring a church is a "special ability that God gives to certain members of the Body of Christ to assume long-term personal responsibility for the spiritual welfare of a group of believers. Note that the term "Pastor" is commonly used to describe the leader of a local congregation; however, many who lead churches have dominant gifts other than a pastor (e.g., leader or teacher). Those leaders who do not have the dominant gift of a pastor may augment their role using volunteers or staff members."[13] Pastoral ministry is a unique calling just like other spiritual gifts that the Holy Spirit distributes within the church. The pastor may have the responsibility for the spiritual welfare of a group of believers, but he or she will realize one's effectiveness aside from the help of the Holy Spirit when he or she utilizes one's gifts in conjunction with the rest of the gifts received by the church. It is one of his duties to assist the church members in discerning their gifts and equipping them in such a way that their abilities are

13. Appendix A, Table 4.1, p. 83.

harnessed and utilized for the growth of the Body of Christ. This study does not undermine the role of the pastor but encourages the pastor to maximize his equipping role so that the church can function corporately and fulfill its growth and ministry to the world.

Finally, when we include at least the top seven (7) dominant and subordinate gifts of church members as listed earlier, the major ministries of the church such as administration, education, worship, evangelism and missions, fellowship, and social services can be addressed by the church without hiring several full-time staff. Thus, it is essential that church members are educated about the purpose of their spiritual gifts and motivated to use them for serving God, the church, and the community. We recognize that some church members may have an awareness of spiritual gifts but are still unwilling to put them to use and serve. Therefore, we hope that the additional steps that follow may address this concern and achieve the goal of shared ministries by the pastor and church members.

### Teach a Series of Bible Studies on Ministry and Spiritual Gifts

The group bible study's objective is to inform the church of biblical principles of ministry within and outside the church and of the provision and function of spiritual gifts in the Body of Christ. The author includes copies of the teaching outlines in Appendix B.[14] Teaching a group bible study was chosen instead of just preaching a series of the sermon because of the more significant interaction with the participants. Bible study

14. Appendix B, pp. 87-97.

participants were able to ask questions and clarify understanding of the subject, and the pastor was able to reiterate the vital aspect of the subject without the pressure of time limitation. The biblical passages studied were the main text discussed by multiple authors of the literature reviewed in Chapter 3 and the author's study supplemented it.

The bible study lessons were developed to give Covenant Christian Church a firsthand opportunity to survey passages particularly the book of Acts, Paul, and Peter's letters and develop a biblical understanding of the ministries of the church and the spiritual gifts of the church discussed in Chapter 2. Later, a series of sermons were preached to reinforce the knowledge acquired through in-depth group bible study. Hence, bible study lessons are composed of two parts:

1. Biblical Teachings on the Church and its Ministries

The lesson started by presenting the rationale for the study which includes the statistics related to the number of unreached population or non-followers of Christ in the area where Covenant Christian Church is. Also, the lesson enumerated the different barriers that prevent the church from achieving its goals for ministry. Based on the first twelve (12) chapters of the book of Acts, the lesson revisited the biblical definition of the church and the various ministries the early church performed within their community and the world. Although the early apostles lead the church, it is evident in the study that the community of believers did their part in doing ministry. It is also the intention of this bible study to convince the church members that they exist to fulfill the will of God and be the Body of Christ that shows compassion and care for the lost.

2. Biblical Teachings on Spiritual Gifts

This lesson examines the following passages: Romans 12:6-8; 1 Corinthians 12; Ephesians 4:11-13; and 1 Peter 4:10-11. The purpose of this lesson is to inform and encourage the church members that they have a unique role in doing the ministry of the church. This truth should be reiterated to all Christians to challenge and motivate them to support or partner with the pastor in doing ministry. The lesson includes defining what spiritual gift is, and the exposition of the passages enumerated some of the reasons the Holy Spirit gave the gifts. The definition of each gift was established to help the church members discern what specific gift each of them received. The bible study also shows that it is helpful to church members to see for themselves what the Bible says on the subject.

The initiative to study this subject in a small group setting helps the church members to have a good grasp of the subject matter. It was well received, and some find it liberating that they can participate in a significant way in most of the major ministries of the church. For example, those who possess administrative skills can assist the pastor in managing the finances, properties, and legal responsibilities of the church. The pastor is also relieved that he will not carry these functions alone. Covenant Christian Church is a Southern Baptist church that has a tradition that the pastor does not have direct access on the finances of the church and does not represent the church in its legal responsibilities.

Admittedly, despite clear biblical teachings on church ministries and spiritual gifts, there are some who acknowledged their role but are hesitant to assume responsibilities due to lack of time and other domestic and professional responsibilities.

Hence, they still prefer that a paid minister or staff should do it. Depending on the size of the congregation, this study does not reject the idea of calling paid staff to encourage the church members to significantly contribute by serving in the different ministries and recognize that the ministry is the duty of the entire congregation. The involvement of church members in doing ministry is especially crucial in a small congregation when a pastor works alone. In return, the pastor and staff should not discourage those who are willing and available to put their spiritual gifts to use and serve the Lord, church, and the community. Thus, for some church members, they believe that they are gifted and recognized that it is part of their responsibility as members of Body of Christ, but their involvement is dependent on their availability and the degree of their responsibilities at home and in the workplace.

Therefore, the bible studies clarify the teachings on what the church is, the purposes of her existence, and the reasons the Holy Spirit distributes spiritual gifts. Clarity of ministries and having gifted church members to do these significant functions of the church will help the Body of Christ to live and serve as described in the Bible corporately.

## The Process of Enlisting Church Members

Because of this study, a process is established to facilitate the member's involvement in the ministry, monitor for progress, and reassignment for greater effectiveness. The following steps were taken in Covenant Christian Church to make sure that everyone is responsible and participating in the task of the church:

1. It is required for every prospective member to attend and complete membership classes composing of four (4) sessions before they can become church members. These sessions defined the identity and ministry of the church, and the member's responsibilities and privileges. Appendix C includes the Membership Class lessons.[15] The author wrote the lessons for the Membership Class as an instrument that discloses to the prospective church members what a church is all about and the expectations of both the church and prospective members. In this way, the church is informing the prospective church members that they are expected to serve and be accountable to God.
2. The basis for these lessons is the experience of the author in his previous pastorates. Through the years, the author perceived what principles and church guidelines prospective church members should know for them to have significant and meaningful experience in the church life. The lessons incorporate the biblical teachings on the nature of the church and its ministries and specific responsibilities and privileges of church members. The discussion of responsibilities implies that church members should serve based on their spiritual gifts.
3. Church members are required to take the spiritual gift inventory to determine or discern the most likely spiritual gift given to them. Most ministry opportunities are open to all church members to try serving promptly while the church offers some ministry positions to those church members

15. Appendix C, pp. 98-108.

recommended by the elders or deacons to determine if a member is a perfect fit to serve in a specific ministry like teaching, preaching, exhortation, and leadership. General membership is required to participate and support the leaders of each ministry in implementing and maintaining the ministries.

4. Every two years, positions and assignments are regularly reviewed to check if the person is still useful and available to do the assigned tasks. To prevent election by popularity and lobbying, the Pastor evaluates the effectiveness of the Elders and Deacons and if needed make a necessary nomination to replace those currently serving. If still capable and willing to serve, the assigned Elders and Deacons are affirmed by a majority vote of the congregation during the annual meeting. Other positions like coordinators or facilitators are selected and nominated by the Pastor and Elders to the congregation during the annual meeting for affirmation. They can continue serving as long as they want, and not compromise their effectiveness. In a few occasions, the elected leaders volunteer to step down when other qualified members are willing to serve.

Having this process of enlisting church members provide an orderly way of informing new members of what they can expect from the church and what the church expects from them. This process prompts the new members that they are expected to serve as well the opportunity to receive service. As a result, church members are not surprised or afraid to accept responsibilities and to try serving in different church ministries. It also uplifts the spirit of the general membership when they realize that they can be God's instrument in implementing His works. We observe that when expectations

and responsibilities are clear, church members are willing to serve and accept their accountability as part of the Body of Christ. We do not expect that everyone will serve but at least increase the percentage of church members involved in the ministry.

It is notable that when the church selects members for a position or function based on a spiritual gift, it minimizes the personal insecurity and competition since the spiritual gifts are given priority in giving assignments. Recognizing the gifts of church members minimizes the spirit of popularity when it comes to selecting leaders and servers in the church. It also helps the church leadership in customizing the training programs in order to meet the needs of the church in equipping their members. The church can also prioritize which conferences and seminars that they should send their members to attend. The church also is not pressured to rush calling more paid staff since there is an understanding that a possible untapped and qualified member can do the job. The only challenge is to provide regular and updated training and guidance to church members so they can maximize their God-given spiritual gift.

In the long run, the pastor will be more focused on overseeing, preaching, and prayer as mentioned in Acts 6. Encouraging the followers of Christ and giving them the opportunity to serve, remind them that they are the church and not the institution. It eliminates or at least minimizes the attitude of some people that they go to church to receive and be served. Instead, they realized that the church is the people and our Lord Jesus Christ commissioned us to serve Him and the world.

# CHAPTER 5

# SUMMARY AND FUTURE STUDIES

## Introduction

God called people out of darkness through Christ in order to restore humanity's relationship with Him and to give everyone a better perspective in life as everyone navigates this sinful world. On the other hand, God's people should also remember that part of His plan is to use them as His instrument in pulling out more people from the spiritual pit. The church as God's people should be committed not only to worship and honor God but to love the people around them by proclaiming His mercy, love, and grace. The existence of the church is pivotal since God enables and empowers the church to do His work. The faithful servants of the gospel in the past should inspire the church today in doing ministry.

The church should be united in their understanding of what the ministries of the Church are and learn to embrace the load together. Both the pastor and church members should overcome the barriers in doing ministry together. It begins by implementing the biblical teachings on the role of the pastor and congregation in doing church ministry. The survey in Covenant Christian Church shows that the Holy Spirit equipped the church for service. Each one received one or two spiritual gifts at their disposal. Unfortunately, some still look up to the pastor as the leading player and caregiver in doing ministry. The churches cannot continue ignoring the implications of the different metaphors used for the church including the Flock of God, Branches of the Vine, Temple of the Spirit, and

the Bride of Christ. All these images represent the entire community of believers that God desires to utilize.

The pastoral staff or a few leaders alone cannot do the variety of ministries the church must execute. That is why the Holy Spirit gave a variety of spiritual gifts to the members of the church, so everyone is equipped to contribute to the ministry. The development of mega-churches also contributed to the decrease in participation of most church members in doing ministry. The churches began hiring ministry professionals who are responsible for overseeing and executing church programs. For the last two decades, various books on church ministries emphasized on returning the ministry to the congregation. Some churches succeeded in involving most church members by developing ministry teams and the promotion of the principle and strategy on shared ministry. Using all this information, Covenant Christian Church became the subject of a project that aims to implement the biblical teaching on the role of the pastor and congregation in doing church ministry. The project concludes with the following lessons and implications for future study on the subject.

## Lessons Learned from the Project

First, implementing the biblical principles on the role of the pastor and congregation in doing ministry is attainable and should be intentional. Incoming church members should be informed and challenged to commit to their responsibilities as church members. Introducing the responsibilities of members is best carried out through membership classes. A seminar identifying a believer's spiritual gifts should also be done regularly for new members. Prospective church members are made aware that being a

part of a local church is not just being on the receiving end of ministry and spiritual consumerism is discouraged. The church may not have 100 percent involvement, but the rate is higher than the usual 20 percent observed by several studies.

Specifically, Covenant Christian Church's member's involvement reaches at least 60 percent of the total membership. As of December 2018, the total active and baptized members are one hundred twenty-two (122) and seventy-three (73) members have direct ministry involvement. These are church members who hold leadership and supportive role in the different ministry teams of the church. Covenant Christian Church has six (6) ministry teams with an acronym called SWORD; an Elder and a Deacon head each team:

1. Stewardship Team – is the team responsible for administering our finances, facility, legal matters, equipment, maintenance, and paid staff.
2. Worship Team – is the team in-charge of praise and worship, choir, audio-visual, decorations, and church ordinances like Lord Supper and Baptism.
3. Outreach Team – is the team that takes care of the community involvement and services, church planting, mission trips, visitation, and evangelistic home Bible studies.
4. Relationship Team – is the team composed of the different fellowships like Couples, Seniors, Women, Men, Youth, College and Career, Children, and all the special events in the church and community.
5. Discipleship Team – is the team that takes care of the Sunday School programs, Cell Groups meetings, Daily Vacation Bible School, Prayer Meeting and Rally, Training, and Church's camps and retreats.

We directly counted the number of church members involved in the leadership and support role within the SWORD teams, and the total number is seventy-three (73). This 60 percent consists mostly of the prime movers meaning or the leadership and support positions elected and appointed by the church. When the church counts the occasional servers, the percentage is higher. Occasional servers are those who get involved during a special event or project. Currently, the church serves regular Sunday lunch in order to entertain the visitors and engage them in meaningful conversation that helps build a relationship and facilitate the sharing of the gospel. This lunch fellowship is free and for all the attendees – church members and guests. In order to meet this need, the pastor divided the congregation into six groups and each group is assigned a Sunday to bring food and clean up afterwards. Almost all church members are involved in maintaining this ministry and committed to bringing food at their own expense.

Secondly, the church should have a sense of ministry ownership. Based on different biblical metaphors for the church, the congregation should realize that their role is to help attain the purposes of the church. Everyone should take advantage of the opportunity to express or utilize their spiritual gifts. The church should not sacrifice involvement and participation over that of quality ministry. Sometimes, the church is unwilling to let new believers or new church members serve due to their fear that they will not be able to do it effectively or do it the way it should. The church worries about the way visitors or seekers might respond to the program not being done correctly. Although the church tries to do everything to the best of their abilities, they should not forget that it is still the work of God and the conviction of the Holy Spirit that matters. God can use a less experienced Bible study teacher or leader in the same way he can use

the seminary trained-pastor. It is not really about the trained leader but God who works and uses believers for His glory.

Thirdly, the formation of ministry teams is crucial in garnering greater involvement in the ministry. Believers will be more than willing to serve if they are part of a team. As explained earlier, the Covenant Christian Church has five ministry teams – Stewardship, Worship, Outreach, Relationship, and Discipleship. Teams remind church members that they are not alone in doing ministry and they have a support group to rely on if something goes wrong. The team functions as the initiator and facilitator so that the general membership will be involved in doing ministry. For example, the Stewardship team reminds our congregation to be a good steward of our facility and equipment by maintaining cleanliness and proper management and upkeep of our equipment.

Teams also promote unity and interaction between members of the congregation. It also gives them a sense of belonging. The church members should also be encouraged to choose which team they would like to serve on. On the other hand, to avoid competition and the practice of spiritual "tribalism," teams are constantly reminded and encouraged that everyone is essential and indispensable. Therefore, in order to achieve the Great Commission of proclaiming the gospel and discipling the nations, all the teams must work together. The teams should also function interdependently and correlate their efforts to achieve a common goal.

Fourthly, the pastor or lead pastor-elder should be emotionally secured in his or her calling as the shepherd and equipper of the Body of Christ as described in Ephesians 4. He or she may discover that there are members who are better teachers, preachers, and leaders than him or her. Instead of being threatened by other church members, the pastor

should learn to celebrate their significance and contributions. The pastor should not view them as competitors or challengers although at times an immature gifted member may act arrogantly. The pastor should evolve from being a "do-it-all" solo pastor when the church is still at the beginning stage to that of being an equipper when the congregation has gained a certain degree of maturity. When the church reaches that stage, the pastor should function more as a leader, encourager, peace-maker, coach, motivator, and someone that sets the direction and vision of the church. He or she must be the overseer of the entire ministry and should continuously evaluate the progress of each team and remind or encourage the team when necessary.

## Future Recommendations in Doing a Similar Project

The application of the thesis project has been beneficial to the Covenant Christian Church, but just like any undertaking, there is always room for improvement. Given the opportunity, the survey on the church's understanding of biblical teachings on spiritual gifts must be done twice – during the initial stage and after the implementation. It will help the pastor evaluate whether the congregation has grown in their understanding of spiritual gifts, especially the new members, and not merely adapting the practices observed from the old members. There must be a way to know that the congregation is doing their part in the ministry because they understand the biblical teachings and not merely responding to the pressures of their church leaders.

It is also necessary to study the strategy of big congregations on how they encourage their members to serve. It is the assumption of this study, that the bigger the size of the congregation, the greater the challenge for involvement. It is so easy to be

ignored and lost in the big congregation of 300 members or more. There is always the tendency for some members to believe that there are many church members already doing the work. Sometimes, the temptation to hire people to do the work is high because of the financial capacity of the church to pay. It is possible that the trend of building a church with a membership of 1,000 and above is hurting the initiative and commitment of church members to do ministry in and outside of the church. Most of the church members change their attitude of ministry to that of financially supporting the church. Although financial support is essential, it cannot replace the physical involvement of the church members in doing ministry. It will be more strategic if the medium size churches are spread out in the community and engaging the culture by demonstrating what it means to be a body of Christ and reaching out to meet the specific need of each community.

Therefore, the pastors and church members should be committed to working together as a team, as a congregation, and as the body of Christ in doing ministry. The biblical teachings should serve as a guide in every endeavor of the church. Being consistent in working together as a church will have a more significant impact on society and bring more people into God's kingdom. This study helps the Covenant Christian church to be more intentional in utilizing all members to do the ministry based on their spiritual gifts and prays and hopes that it will be able to maintain its momentum.

APPENDICES

APPENDIX A - SURVEYS

**Table 1.0 – Summary of Spiritual Gifts**

| Romans 12:6-8 | 1 Corinthians 12:8-30 | Ephesians 4:11 | 1 Peter 4:11 |
|---|---|---|---|
| Prophesying | Wisdom | Apostles | Speaking |
| Serving | Knowledge | Prophets | Serving |
| Teaching | Faith | Evangelists | |
| Encouraging | Healing | Pastors & Teachers | |
| Giving | Miracle | | |
| Leading | Prophecy | | |
| Mercy | Discernment | | |
| | Tongues | | |
| | Interpretation | | |
| | Apostles & Teachers | | |

**Table 2.0 – Church Understanding on the Role of Pastor and Members in Doing Ministry**

Instructions: Please rate how strongly you agree or disagree with each of the following statements by using the following scale and writing the appropriate number in the box to the right of the statement. Your responses will be treated confidentially.

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Strongly Agree | Moderately Agree | Neither Agree nor Disagree | Moderately Disagree | Strongly Disagree |

| | |
|---|---|
| 1. The task of ministry is primarily the responsibility of the pastor/s | |
| 2. I have a clear understanding of the ministries of the church | |
| 3. Pastors are closer to God than the average church members | |
| 4. Pastor/s and Staff are superior to the church | |
| 5. Church members should be ordained in order to do the ministry of the church | |
| 6. Pastor/s & staff are employees of the church | |
| 7. I have a spiritual gift/s to serve in the church or community | |
| 8. The congregation's primary job is to pay the pastor or staff to do ministry | |
| 9. I use my spiritual gifts to serve others | |
| 10. Church members are those who are ministered to by the pastor & are the true church | |
| 11. Our pastor has personal struggles and weaknesses just like everyone else | |
| 12. The calling to be a pastor is the highest of all callings | |
| 13. The Pastor is the head of the church | |
| 14. God chooses only the best Christians to be pastors of churches | |
| 15. God speaks and gives vision for the church only to the Pastor | |
| 16. Pastor and church members should serve together as a team | |
| 17. I know my spiritual gift/s and abilities | |
| 18. There are many opportunities to serve in the church | |
| 19. Only certain special people like pastor & staff are called to a life of ministry | |
| 20. Every member should be filled and guided by the Holy Spirit | |
| 21. Every member of the church is a minister or servant of God | |
| 22. A church member could preach and teach God's Word | |
| 23. Being a pastor is a step up from being an average Christian | |
| 24. Our pastor is the main minister, and our church members are his helpers | |
| 25. God listens to my prayers just the same as he listens to my pastor's prayers | |
| 26. I should be trained or equipped for church ministry | |
| 27. Pastor's role in doing ministry is more important than church member's role. | |
| 28. All spiritual gifts are equally important and necessary in doing ministry | |
| 29. Attending worship service and tithing are enough as church member's duties | |
| 30. Pastors and members are equally accountable to God for ministry | |

**Table 3.0 – Results of the Survey**

| 1 – Strongly Agree 2 – Moderately Agree 3 – Neither Agree nor Disagree 4 – Moderately Disagree 5 – Strongly Disagree | | | | | |
|---|---|---|---|---|---|
| **Misconceptions on Office and Ministry of the Pastor** | **1** | **2** | **3** | **4** | **5** |
| | | | | | |
| 1. The calling of the Pastor is the highest of all callings. | 12 | 10 | 12 | 5 | 6 |
| 2. Being a pastor is a step up from being an average Christian. | 6 | 11 | 11 | 7 | 10 |
| 3. Pastors are closer to God than the average church members. | 4 | 6 | 7 | 11 | 17 |
| 4. God chooses the best Christians to be Pastors of churches. | 5 | 4 | 3 | 4 | 28 |
| 5. Pastor/s and staff are superior to the church. | 3 | 2 | 7 | 5 | 28 |
| 6. The pastor is the head of the church | 17 | 8 | 2 | 2 | 16 |
| 7. Only certain special people like Pastor and staff are called to a life of ministry. | 4 | 2 | 9 | 8 | 22 |
| 8. God speaks and gives a vision for the church only to the Pastor. | 4 | 2 | 6 | 7 | 25 |
| 9. Church members should be ordained in order to do the ministry of the church. | 10 | 5 | 11 | 6 | 12 |
| 10. The task of ministry is primarily the responsibility of the pastor/s and staff. | 8 | 6 | 9 | 10 | 12 |
| 11. Pastor's role in doing ministry is more important than church members' role. | 6 | 10 | 7 | 8 | 12 |
| 12. Pastor/s and staff are employees of the church. | 6 | 11 | 12 | 6 | 10 |
| 13. The congregation's primary job is to pay the pastor or staff to do ministry. | 8 | 0 | 10 | 6 | 21 |
| 14. Attending worship service and tithing are enough as church member's duties. | 5 | 3 | 9 | 7 | 21 |
| 15. Church members are those who are ministered to by the Pastor and are the true church. | 8 | 13 | 9 | 3 | 13 |
| 16. Our Pastor is the main minister, and our church members are his helpers. | 14 | 14 | 7 | 6 | 4 |
| **Averages** | **31%** | | **19%** | **50%** | |

**Table 3.0 – Continuation of the Results of the Survey**

| **Proper Understanding on the Giftedness of Members for Ministry** | **1** | **2** | **3** | **4** | **5** |
|---|---|---|---|---|---|
| | | | | | |
| 1. I have a clear understanding of the ministries of the church. | 19 | 18 | 2 | 4 | 2 |
| 2. I have a spiritual gift/s to serve in the church or community. | 20 | 22 | 2 | 2 | 1 |
| 3. I use my spiritual gifts to serve others. | 19 | 13 | 5 | 5 | 2 |
| 4. I know my spiritual gift/s and abilities | 14 | 18 | 8 | 5 | 1 |
| 5. I should be trained or equipped for church ministry. | 21 | 10 | 8 | 3 | 2 |
| 6. God listens to my prayers just the same as he listens to the pastor's prayers. | 36 | 8 | 0 | 0 | 1 |
| 7. Every member should be filled and guided by the Holy Spirit. | 35 | 6 | 3 | 2 | 0 |
| 8. A church member could preach and teach God's Word. | 19 | 11 | 7 | 6 | 1 |
| 9. Every member of the church is a minister. | 36 | 7 | 0 | 0 | 2 |
| 10. All spiritual gifts are equally important and necessary in doing ministry | 31 | 10 | 3 | 0 | 2 |
| 11. Pastor and church members should serve together as a team. | 41 | 0 | 0 | 0 | 1 |
| 12. Pastors and members are equally accountable to God for ministry | 39 | 3 | 0 | 3 | 2 |
| 13. There are many opportunities to serve in the church. | 38 | 2 | 1 | 2 | 2 |
| 14. Our Pastor has personal struggles and weaknesses just like everyone else. | 34 | 5 | 1 | 1 | 2 |
| **Averages** | **85%** | | **6%** | **9%** | |

**Table 4.0 – Spiritual Gifts Inventory Results based on the Wagner-Modified Houts Questionnaire**

| Dominant Spiritual Gifts | Results | Subordinate Spiritual Gifts | Results |
|---|---|---|---|
| | | | |
| 1. Service | 15 | 1. Missionary | 10 |
| 2. Hospitality | 11 | 2. Voluntary Poverty | 9 |
| 3. Mercy | 9 | 3. Administration | 8 |
| 4. Exhortation | 8 | Faith | 8 |
| Administration | 8 | 4. Teaching | 6 |
| 5. Giving | 7 | Wisdom | 6 |
| Missionary | 7 | Giving | 6 |
| Leadership | 7 | Service | 6 |
| 6. Teaching | 6 | 5. Hospitality | 5 |
| Wisdom | 6 | Intercession | 5 |
| Helps | 6 | Leading Worship | 5 |
| 7. Pastor | 4 | 6. Celibacy | 4 |
| 8. Knowledge | 3 | 7. Prophecy | 3 |
| Evangelist | 3 | Pastor | 3 |
| Faith | 3 | Knowledge | 3 |
| 9. Prophecy | 2 | Exhortation | 3 |
| Leading Worship | 2 | Discerning Spirits | 3 |
| 10. Discerning Spirits | 1 | Helps | 3 |
| Healing | 1 | Mercy | 3 |
| Tongues | 1 | 8. Leadership | 2 |
| Interpretation | 1 | Healing | 2 |
| Voluntary Poverty | 1 | Tongues | 2 |
| Celibacy | 1 | 9. Interpretation | 1 |
| Intercession | 1 | Apostle | 1 |
| 11. Miracles | 0 | Miracles | 1 |
| Deliverance | 0 | 10. Evangelist | 0 |
| Apostle | 0 | Deliverance | 0 |
| | | | |

**Table 4.1 – Gift Definitions and Scripture References**

Following are Dr. Wagner's definitions of the 28 spiritual gifts covered in *Your Spiritual Gifts Can Help Your Church Grow.* Because many people have presuppositions about certain gifts, in some cases a note of explanation has been added to the definition.

The questions on the Wagner-Modified Houts Questionnaire are premised on these definitions of the gifts.

A. Prophecy – The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance (Luke 7:26; Acts 15:32; Acts 21:9-11; Romans 12:6; 1 Corinthians 12:10, 28; Ephesians 4:11-13)

B. Pastor – The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume long-term personal responsibility for the spiritual welfare of a group of believers. (Note: The term "pastor" is commonly used to describe the leader of a local congregation; however, many who lead churches have dominant gifts other than pastor [e.g., leader or teacher]. Those leaders who do not have the dominant gift of a pastor may augment their role using volunteers or staff members.) (John 10:1-18; Ephesians 4:11-13; 1 Timothy 3:1-7; 1 Peter 5:1-3)

C. Teaching – The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn. (Acts 18:24-28; Acts 20:20-21; Romans 12:7; 1 Corinthians 12:28; Ephesians 4:11-13)

D. Wisdom – The gift of wisdom is the special ability that God gives to certain members of the Body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the Body of Christ. (Note: Pentecostals and charismatics often use the term "word of wisdom," meaning a revelatory message God gives to bring resolution to a certain situation. I feel the charismatic "word of wisdom" is a subset of the gift of prophecy, not the gift of wisdom. A judge, on the other hand, would be one who has the gift of wisdom.) (Acts 6:3,10; 1 Corinthians 2:1-13; 1 Corinthians 12:8; James 1:5-6; 2 Peter 3:15-16)

E. Knowledge – The gift of knowledge is the special ability that God gives to certain members of the Body of Christ to discover, accumulate, analyze and clarify information and ideas that are pertinent to the growth and wellbeing of the Body. (Acts 5:1-11; 1 Corinthians 2:14; 1 Corinthians 12:8; 2 Corinthians 11:6; Colossians 2:2-3)

F. Exhortation – The gift of exhortation (sometimes called the gift of counseling) is the special ability that God gives to certain members of the Body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the

Body in such a way that they feel helped and healed. (Acts 14:22; Romans 12:8; 1 Timothy 4:13; Hebrews 10:25)

G. Discerning of Spirits – The gift of discerning (or discernment) of spirits is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behaviors purported to be of God are in reality divine, human or satanic. (Matthew 16:21-23; Acts 5:1-11; Acts 16:16-18; 1 Corinthians 12:10; 1 John 4:1-6)

H. Giving – The gift of giving is the special ability that God gives to certain members of the Body of Christ to contribute their material resources to the work of the Lord liberally and cheerfully, above and beyond the tithes and offerings expected of all believers. (Mark 12:41-44; Romans 12:8; 2 Corinthians 8:1-7; 2 Corinthians 9:2-8)

I. Helps – The gift of helps is the special ability that God gives to certain members of the Body of Christ to invest the talents they have in the life and ministry of other members of the Body, thus enabling those others to increase the effectiveness of their spiritual gifts. (Note: The gift of helps may be confused with the gift of service. Someone with the gift of helps usually aids one individual [e.g., an administrative assistant] while a person with the gift of service is willing to do whatever is necessary for a cause or project.) (Mark 15:40-41; Luke 8:2-3; Acts 9:36; Romans 16:1-2; 1 Corinthians 12:28)

J. Mercy – The gift of mercy is the special ability that God gives to certain members of the Body of Christ to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully done deeds that reflect Christ's love and alleviate the suffering. (Matthew 20:29-34; Matthew 25:34-40; Mark 9:41; Luke 10:33-35; Acts 11:28-30; Acts 16:33-34; Romans 12:8)

K. Missionary – The gift of a missionary is the special ability that God gives to certain members of the Body of Christ to minister whatever other spiritual gifts they have in a second culture. (Note: The gift of a missionary should not be confused with the gift of apostle. Some apostles have the gift of missionary and do cross-cultural ministry [e.g., the apostle Paul], while other apostles do not have the missionary gift and therefore they minister monoculturally [e.g., the apostle Peter].) (Acts 8:4; Acts 13:2-3; Acts 22:21; Romans 10:15; 1 Corinthians 9:19-23; Ephesians 3:6-8)

L. Evangelist – The gift of evangelist is the special ability that God gives to certain members of the Body of Christ to share the gospel with nonbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ. (Acts 8:5-6; Acts 8:26-40; Acts 14:21; Acts 21:8; Ephesians 4:11-13; 2 Timothy 4:5)

M. Hospitality – The gift of hospitality is the special ability that God gives to certain members of the Body of Christ to provide an open house and warm welcome for

those in need of food and lodging. (Acts 16:14-15; Romans 12:9-13; Romans 16:23; Hebrews 13:1-2; 1 Peter 4:9)

N. Faith – The gift of faith is the special ability that God gives to certain members of the Body of Christ to discern with extraordinary confidence the will and purposes of God for the future of His work. (Acts 11:22-24; Acts 27:21-25; Romans 4:18-21; 1 Corinthians 12:9; Hebrews 11)

O. Leadership – The gift of leadership is the special ability that God *gives* to certain members of the Body of Christ to set goals by God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God. (Luke 9:51; Acts 7:10; Acts 15:7-11; Romans 12:8; 1 Timothy 5:17; Hebrews 13:17)

P. Administration – The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body and to devise and execute effective plans for the accomplishment of those goals. (Luke 14:28-30; Acts 6:1-7; Acts 27:11; 1 Corinthians 12:28; Titus 1:5)

Q. Miracles – The gift of miracles is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature. (Acts 9:36-42; Acts 19:11-20; Acts 20:7-12; Romans 15:18-19; 1 Corinthians 12:10, 28; 2 Corinthians 12:12)

R. Healing – The gift of healing is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means. (Acts 3:1-10; Acts 5:12-16; Acts 9:32-35; Acts 28:7-10; 1 Corinthians 12:9, 28)

S. Tongues – The gift of tongues is the special ability that God gives to certain members of the Body of Christ (1) to speak to God in a language they have never learned and/or (2) to receive and communicate an immediate message from God to His people through a divinely anointed utterance in a language they have never learned. (Mark 16:17; Acts 2:1-13; Acts 10:44-46; Acts 19:1-7; 1 Corinthians 12:10, 28; 1 Corinthians 14:13-19)

T. Interpretation of tongues – The gift of interpretation of tongues is the special ability that God gives to certain members of the Body of Christ to make known in the vernacular the message of one who speaks in tongues. (1 Corinthians 12:10, 30; 1 Corinthians 14:13; 1 Corinthians 14:26-28)

U. Voluntary Poverty – The gift of voluntary poverty is the special ability that God gives to certain members of the Body of Christ to renounce material comfort and luxury and adopt a personal lifestyle equivalent to those living at the poverty level in a given

society in order to serve God more effectively. (Acts 2:44-45; Acts 4:34-37; 1 Corinthians 13:1-3; 2 Corinthians 6:10; 2 Corinthians 8:9)

V. Celibacy – The gift of celibacy is the special ability that God gives to certain members of the Body of Christ to remain single and enjoy it and not suffer undue sexual temptations. (Matthew 19:10-12; 1 Corinthians 7:7-8)

W. Intercession – The gift of intercession is the special ability that God gives to certain members of the Body of Christ to pray for extended periods regularly and see frequent and specific answers to their prayers to a degree much greater than that which is expected of the average Christian. (Luke 22:41-44; Acts 12:12; Colossians 1:9-12: Colossians 4:12-13: 1 Timothy 2:1-2: James 5:14-16)

X. Deliverance – The gift of deliverance is the special ability that God gives to certain members of the Body of Christ to cast our demons and evil spirits. (Note: This gift has also been referred to as the gift of exorcism; however, that term has been degraded due to its frequent use by those practicing occult exorcism, a counterfeit form of deliverance.) (Matthew 12:22-32; Luke 10:12-20; Acts 8:5-8; Acts 16:16-18)

Y. Service – The gift of service-sometimes called the gift of volunteer-is the special ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired goals. (Note: The gift of service may be confused with the gift of helps. See note on helps for clarification.) (Acts 6:1-7; Romans 12:7; Galatians 6:2, 10; 2 Timothy 1:16-18; Titus 3:14)

Z. Apostle – The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and to exercise divinely imparted authority in order to establish the foundational government of an assigned sphere of ministry within the Church. An apostle hears from the Holy Spirit and sets things in order accordingly for the Church's health, growth, maturity, and outreach. (Note: "Church" refers to the believers who gather weekly and to the believers scattered in the workplace.) (Luke 6:12-13; 1 Corinthians 12:28; Ephesians 2:20; Ephesians 4:11-13)

AA. Leading Worship – The gift of leading worship is the special ability that God gives to certain members of the Body of Christ to accurately discern the heart of God for a particular public worship service, to draw others into an intimate experience of God during the worship time and to allow the Holy Spirit to change directions and emphases as the service progresses. (1 Samuel 16:23; 1 Chronicles 9:33; 2 Chronicles 5:12-14)

APPENDIX B

**Group Bible Study Series # 1**

Title: Biblical Teachings on the Church and its Ministries

Texts: Selected Passages

A. The rationale for the Study

1. The Immensity of the Ministry Tasks

- The common noted observation is that 20 percent of the people in a church do 80 percent of the work (Thumma). As the church gets bigger in number, the lesser number of people become involved in the ministry.

- The Association of Religion Data Archives reported in 2010 the following in Duval County, Florida

  ☑ Unclaimed Souls – 383,808 (44.41 percent)
  ☑ Evangelical & Mainline Protestants – 371,902 (43.03 percent)
  ☑ Southern Baptist Convention – 136,508 (15.79 percent)
  ☑ Duval County Population – 864,263

- This report was done in 2010 and covered only Duval County. The United States has the following data:

  ☑ Unclaimed Souls – 158,148,746 (51.22 percent)
  ☑ Evangelical & Mainline Protestants – 77,458,432 (25.09 percent)
  ☑ Southern Baptist Convention – 19,896,279 (6.44 percent)
  ☑ U.S. Population - 308,745,538

2. The Unmotivated Laity

- "Pastors introduce lay training programs but cannot motivate people to get involved. Laypeople are passive receivers, the object of the pastor's ministry rather than the subject of ministry themselves." (Stevens)

- "Laypeople often think that this means their job is to pay, pray, and get out of the way." (Ed Stetzer's Blog, July 17, 2012)

3. The Professionalizing of the Clergy

- We pastors are being killed by the professionalizing of the pastoral ministry. (Piper) The pastor is looking upon as the primary mover in the church. Since

he is paid and full time, he is to fulfill the role of a teacher of doctrinal tradition, a caregiver at the time of crisis, represent the church in public life, and presider over rites of passage such baptism, marriage, burial, dedication, etc. (Ogden)

4. The Maintenance Strategy

   - Most congregations are inward-looking, focused on self-preservation rather than mission. The mission is the special interest of a few highly motivated members in the congregation. (Stevens)

B. Goals of this Study

1. To make the church understand her nature and mission

2. To enable the church to function as one big team where each member is contributing their time, talent, and treasure

3. To increase the percentage of ministry involvement of church members

C. What is the Church?

1. The 114 occurrences of ἐκκλησία (*ekklesia*) in the NT are unevenly distributed. (Elwell) There are only three occurrences in the Gospels, 62 occurrences in Pauline Letters, 23 in Acts and 26 in the General Epistles. The noun ἐκκλησία (*ekklesia*) is derived etymologically from ἐκ (*ek*) and καλέω (*kaleo*); accordingly, it was used to designate "the totality of those who are called out."

2. The church is "a group or assembly of persons called together for a particular purpose." It is the congregation of Christians or followers of Christ. No distinction between the local church and the universal church. Preferably, both are equally legitimate forms of the ἐκκλησία (*ekklesia*) created by God.

3. Focus Passage: Acts 1-12.

Acts 5:11 (NIV) [11] Great fear seized the whole church and all who heard about these events.

Acts 8:1–3 (NIV) And Saul approved of their killing him. On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. [2] Godly men buried Stephen and mourned deeply for him. [3] But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.

Acts 9:31 (NIV) [31] Then the church throughout Judea, Galilee, and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.

Acts 11:22 (NIV) [22] News of this reached the church in Jerusalem, and they sent Barnabas to Antioch.

Acts 11:26 (NIV) [26] and when he found him, he brought him to Antioch. So, for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

Acts 12:1 (NIV) It was about this time that King Herod arrested some who belonged to the church, intending to persecute them.

Acts 12:5 (NIV) So Peter was kept in prison, but the church was earnestly praying to God for him.

4. Church usually designates the particular congregation, whether in Jerusalem, in Antioch, and locations within the Pauline missionary areas (16:5, 20:17). Therefore, we conclude that the church is all the believers in Christ.

D. What are the ministries of the church?

1. Witnessing to the World

Acts 1:8 (NIV) But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 2:4 (NIV) All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

2. Making Disciples – by teaching, fellowship, and helping them.

Matthew 28:18–20 (NIV) [18] Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. [19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age."

3. They are worshiping God by prayer and breaking of bread.

4. They are ministering to the World through signs and wonders and healing.

5. They devoted themselves to (Acts 2:42-47)

a. Learning (v. 42)

b. Fellowship (v. 42)

c. Breaking of bread (v. 42)

d. Prayer (v. 42; Acts 4:23)

Acts 4:31 (NIV) After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

e. Signs and Wonders (v. 43; Acts 4.33)

This ministry is accomplished through healing and miracles. (Acts 3:1-5)

f. Helping (vv. 44-46; Acts 4:32-35)

g. Worship (v. 47)

h. Caring for the widows (Acts 6:1-4)

6. About the world, we share the gospel of Christ.

a. Peter proposed that the replacement of Judas should be somebody who had been with them the whole time the Lord Jesus was living among them until the time of ascension. He must be a witness of Christ's resurrection. (Acts 1:21-22)

b. Peter's message during the Pentecost was: who Christ is, why he came and died, and his resurrection. (Acts 2:22-36) Then he challenged people to repent and be baptized, faith in Christ, and receive the Holy Spirit.

c. Peter's message in the temple: Who Christ is; his death, and his resurrection. (Acts 3:12-16) Then he challenged them to repent and turn to God. (Acts 3:19-20). Peter's message to the Sanhedrin: Christ's death and resurrection; and the Savior (Acts 4:8-12; 5:29-32)

d. Church preach the word (Acts 4:31; 5:42; 6:7)

e. Stephen's message: (Acts 7:51-52)

f. Scattered Church preach the word (Acts 8:4-5)

g. Philip's message in Samaria. (Acts 8:12, 14-17)

h. Saul message in Damascus (Acts 9:20)

i. Peter's message to Cornelius (Acts 10:34-43)

j. Church in Antioch (Acts 11:19-21)

7. Conclusion: The Church does the ministries.

**Group Bible Study Series # 2**

Title Biblical Teachings on Spiritual Gifts

Texts Selected Passages

A. Definition of Term

1. Spiritual Gifts — special gifts bestowed by the Holy Spirit upon Christians for building up the church. (Youngblood)

2. The gifts exercised cannot be attributed to the moral nobility of human beings. They are evidence of the graciousness of God, who has supplied his church with means to strengthen the community. (Schreiner)

B. Exposition of the Passages

■ Romans 12:6–8 (NIV) [6] We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; [7] if it is serving, then serve; if it is teaching, then teach; [8] if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

1. The first notable element in the exhortation is that it is addressed to every member of the community in an emphatic way (v. 3). No member of the church is exempt, for every believer has been given a measure of faith and is called on to estimate self in accord with this apportioned faith. (Schreiner)

2. Examining these verses, it seems that the exercise of gifts should not be separated from the unity of the body. The gifts itemized are representative, showing the diversity of the unified body of Christ. The diversity of the gifts is underscored by the word διάφορα (*diaphora*, different). (Schreiner)

3. Paul proceeds to give his readers a sample of seven gifts, which he urges them to exercise conscientiously for the common good. He divides them into two categories, which might be called ‘speaking gifts’ (prophesying, teaching and encouraging) and ‘service gifts’ (serving, contributing, leading and showing mercy). (Stott)

4. Paul believes that not only ministers, elders, and deacons have gifts, but every believer has one or more divinely bestowed gifts or endowments. (Hendriksen)

■ 1 Corinthians 12:4–11 (NIV) [4] There are different kinds of gifts, but the same Spirit distributes them. [5] There are different kinds of service, but the same Lord. [6] There are

different kinds of working, but in all of them and in everyone it is the same God at work. [7]Now to each one the manifestation of the Spirit is given for the common good. [8] To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, [9] to another faith by the same Spirit, to another gifts of healing by that one Spirit, [10] to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. [11] All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

- 1 Corinthians 12:28–30 (NIV) [28] And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. [29] Are all apostles? Are all prophets? Are all teachers? Do all work miracles? [30] Do all have gifts of healing? Do all speak in tongues? Do all interpret?

    1. Paul argues in 12:4–11 that the Spirit gives a variety of gifts to people. These gifts are not given as a sign that the recipients are especially spiritual or have received a super-sized portion of the Spirit. The Spirit distributes the gifts according to his sovereign purposes—for the common benefit of all and the unity of the community, and certainly not to foment divisions in the church or to create the first team of select Christians and the second team of also-rans. (Garland)

    2. The allotment of gifts is diverse and falls into three broad categories: "grace-gifts" (χαρίσματα, *charismata*), "services" (διακονίαι, *diakoniai*), and "workings" (ἐνεργήματα, *energēmata*). The source of the gifts has Trinitarian overtones. These are not simply gifts of the Spirit; they are Trinitarian. (Garland)

    3. "Services" match nicely with the Lord's ministry and with his self-sacrifice proclaimed in the Lord's Supper. "Workings" are appropriate to God (Galatians 2:8; Ephesians 1:11; 3:20; Philippians 2:13) and imply that all things accomplished in the church are affected by God's power. (Garland)

    4. Paul now gives the basic thesis for this chapter: "To each one is given the manifestation of the Spirit for mutual benefit (v. 7)." The gifts are given to individuals so that they may benefit others and serve the whole body. (Garland) For the sake of clarity in the analysis, they are most divided merely into four groups—revelation, miracles, leadership, and service. (Elwell)

        a. Revelation – prophecy, knowledge, discernment, speaking in tongues and interpretation, and wisdom;

        b. Miracles – healing, miracles, and faith;

        c. Leadership – apostleship, teaching, guidance (administration), exhortation, and evangelism;

d. Service – helping, service, giving, and mercy

5. We can deduce the following conclusions:

   a. The Spirit is sovereign in distributing the gifts (Hebrews 2:4). The credit for these gifts belongs solely to the Spirit. Christians do not possess anything that they are not given.

   b. No single person has all these gifts. No one can be venerated as an ideal Christian, and no gift makes one more spiritual than another. The Spirit works in every Christian in the community. The Spirit ensures that there will be a diversity of gifts. (Garland)

- Ephesians 4:11–13 (NIV) [11] So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, [12] to equip his people for works of service, so that the body of Christ may be built up [13] until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

  1. Purpose of the gifts: For the word service/ministry (διακονίαι, *diakonia*) is here used not to describe the work of pastors but rather the work of so-called laity, that is, of all God's people without exception. Here is incontrovertible evidence that the New Testament envisages ministry not as the prerogative of a clerical élite but as the privileged calling of all the people of God. (Stott)

  2. It does not mean that there is no distinctive pastoral ministry left for clergy; rather it establishes its character. The New Testament concept of the pastor is one who helps and encourages all God's people to discover, develop and exercise their gifts.

  3. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministries himself, he multiplies ministries. (Stott)

  4. Ultimate Purpose: So, Christ's immediate purpose in the giving of pastors and teachers to his church is through their ministry of the word to equip all his people for their varied ministries. Moreover, the ultimate purpose of this is to build up his body, the church.

  5. For the way the whole body grows is for all its members to use their God-given gifts. These gifts are so beneficial both to those who exercise their ministry faithfully and to those who receive it that the church becomes steadily healthier and more mature. (Stott) All spiritual gifts, then, are service-gifts. This is their

purpose. They are not given for selfish but for liberal use, namely for the service of other people. (Stott)

6. The apostle goes on to elaborate on what he means by building up the body of Christ. It will be a lengthy process, leading to the unity of the faith and the knowledge of the Son of God, mature manhood, and the measure of the stature of the fullness of Christ. This is the goal to which the church will one day attain. (Stott)

■ 1 Peter 4:10–11 (NIV) [10] Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. [11] If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

1. Peter implies that each Christian believer has received a gift of God's grace. That experience of grace is to be directed toward service to others, as Paul also teaches the specific χαρίσματα (*charismata*) should be used (1 Corinthians 12:1–31). (Jobes)

2. The expression in 4:11, "if anyone speaks, as words of God," should probably be taken to mean that those who teach about Christ and offer counsel in his name must understand themselves to be representing God's words to the community. (Jobes)

C. Different Examples of Gifts

1. Prophecy – the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance. (Acts 21:10-11)

2. Service – the ability to identify unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired results. (2 Timothy 1:16-18)

3. Teaching – the ability to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn. (Acts 18:24-28)

4. Encouragement – the ability to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed. (1 Timothy 4:11-14)

5. Giving – the ability to contribute their material resources to the work of the Lord with liberality and cheerfulness. (2 Corinthians 8:1-7)

6. Leadership – the ability to set goals by God's purposes for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God. (Acts 7:10)

7. Mercy – the ability to feel genuine empathy and compassion for individual who suffer distressing physical, mental, or emotional problems, and to translate that compassion into cheerfully done deeds which reflect Christ's love and alleviate the suffering. (Luke 10:33-35)

8. Wisdom – the ability to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may be best be applied to specific needs arising in the body of Christ. (2 Peter 3:15-16)

9. Knowledge – the ability to discover, accumulate, analyze, and clarify information and ideas which are pertinent to the well-being of the body. (Acts 5:1-11)

10. Faith – the ability to discern with extraordinary confidence that will and purposes of God for his work. (Acts 27:21-25)

11. Healing – the ability to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means. (Acts 3:1-10)

12. Miracle – the ability to serve as intermediaries through whom it pleases God to perform mighty acts that are perceived by observers to have altered the ordinary course of nature. (Acts 9:36-42)

13. Discernment – the ability to know with assurance whether certain behavior purported to be of God is divine, human, or Satanic. (1 John 4:1-6)

14. Tongues – the ability to speak to God in a language they have never learned and to receive and communicate an immediate message of God to his people through divinely-oriented utterance in a language they never learned. (Acts 10:44-46)

15. Interpretation – the ability to make known in the vernacular the message of one who speaks in tongue. (1 Corinthians 12:26-28)

16. Apostle – the ability to minister whatever other spiritual gifts they have in a second culture. (Acts 8:4-8)

17. Helps – the ability to invest the talents they have in the life and ministry of other members of the body, thus enabling those others to increase the effectiveness of their spiritual gifts. (Romans 16:1-2)

18. Evangelist – the ability to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ. (Acts 14:21)

19. Pastor – the special ability that enables a person to assume long-term personal responsibility for the spiritual welfare of a group of believers. (1 Peter 5:1-3)

D. Summary of Biblical Principles

1. Church Members have different gifts given to each of them. (Romans 12:6-8; 1 Corinthians 12:4, 8-10, 28-30; Ephesians 4:11; 1 Peter 4:10-11)

2. Holy Spirit distributes and determines the gift each member receives. (1 Corinthians 12:4, 11)

3. Different Gifts would be used for serving the same Lord. (1 Corinthians 12:5; 1 Peter 4:10)

4. God is at work in everyone to use their gift for serving. (1 Corinthians 12:6)

5. Gifts were given for the common good. (1 Corinthians 12:7)

6. Gifts are for equipping the church for works of service. (Ephesians 4:12-13)

APPENDIX C

**Membership Class Lessons**

**Session 1 – Knowing Covenant Christian Church**

Covenant Christian Church is the body of followers of the Lord Jesus Christ who AGREED together to obey and fulfill the biblical PURPOSES of the Church in our generation and community.

A. OUR PURPOSES

1. To WORSHIP the great and good God both personally and corporately.

Psalm 100:2–3 (NIV) [2] Worship the Lord with gladness; come before him with joyful songs. [3] Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.

2. To FOLLOW Christ as Lord and learn to obey His teachings.

Matthew 28:19–20 (NIV) [19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

3. To LOVE our fellow followers of Christ by words and deeds.

1 John 4:11–12 (NIV) [11] Dear friends, since God so loved us, we also ought to love one another. [12] No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

4. To SERVE those who are in need both materially and spiritually.

1 Peter 4:10 (NIV) [10] Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

5. To SHARE the gospel of Christ to the unbelieving world.

Matthew 24:14 (NIV) [14] And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

B. OUR VALUES

1. We live a consecrated life to give REVERENCE to our God.

Romans 12:1 (NIV) Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.

2. We respect and preserve our RELATIONSHIP with one another.

Romans 12:9–10 (NIV) [9] Love must be sincere. Hate what is evil; cling to what is good. [10] Be devoted to one another in love. Honor one another above yourselves.

3. We exist to make a difference by being RELEVANT to our community.

Titus 3:8 (NIV) [8] This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

C. OUR COMMITMENTS

1. Covenant Christian Church adheres to the doctrinal statement of the BAPTIST FAITH AND MESSAGE as adopted on June 14, 2000, by the Southern Baptist Convention.

2. Covenant Christian Church COOPERATES with other Christian bodies in doing its mission and ministries like JBA, FBC, SBC, and other entities.

3. Covenant Christian Church EXPECTS its members to commit to the following Christian disciplines: (King)

   a. To ABIDE in Christ eternally

   John 15:5 (NIV) [5] "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

   b. To LIVE in the word faithfully

   John 8:31–32 (NIV) [31] To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. [32] Then you will know the truth, and the truth will set you free."

   c. To PRAY in faith regularly

   1 Thessalonians 5:17–18 (NIV) [17] pray continually, [18] give thanks in all circumstances; for this is God's will for you in Christ Jesus.

   d. To FELLOWSHIP with believers

Acts 2:42 (NIV) [42] They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

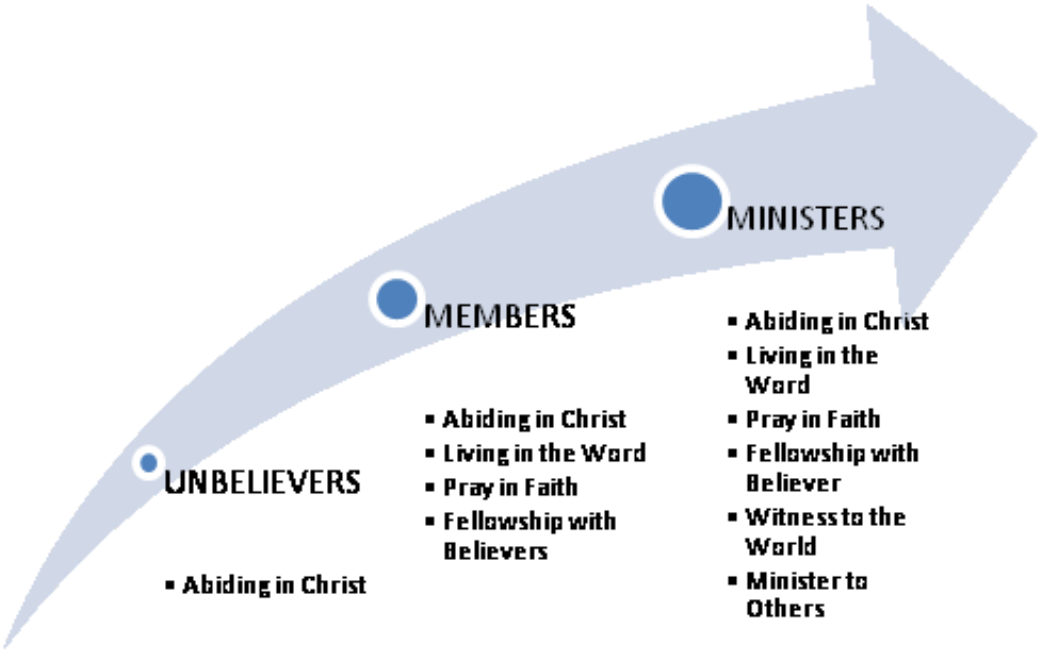
e. To <u>SERVE</u> the community

Matthew 25:37–40 (NIV) [37] "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? [38] When did we see you a stranger and invite you in, or needing clothes and clothe you? [39] When did we see you sick or in prison and go to visit you?' [40] "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

f. To <u>EVANGELIZE</u> the world

Romans 10:14 (NIV) [14] How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?

D. OUR SPIRITUAL JOURNEY



**Session 2 – Joining Covenant Christian Church (Part 1)**

A. WHAT IS A CHRISTIAN CHURCH?

1. A Christian church is a group of PEOPLE who trusted Jesus Christ as their Lord and Savior and was BAPTIZED by immersion in the name of the Father, Son, and Holy Spirit.

Acts 2:36–41 (NIV) [36] "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah." [37] When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" [38] Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. [39] The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." [40] With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation." [41] Those who accepted his message were baptized, and about three thousand were added to their number that day.

2. Covenant Christian Church is just one of the many Christian churches in the world. We acknowledge the Lord Jesus Christ as our HEAD, and we are the body, the church

1 Corinthians 12:12–14 (NIV) [12] Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. [13] For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. [14] Even so the body is not made up of one part but of many.

B. WHAT ARE THE BIBLICAL IMAGES OF THE CHURCH?

1. The Christian church is the Spirit's TEMPLE.

1 Corinthians 6:19–20 (NIV) [19] Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; [20] you were bought at a price. Therefore, honor God with your bodies.

2. The Christian church is God's FAMILY.

John 1:11–13 (NIV) [11] He came to that which was his own, but his own did not receive him. [12] Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—[13] children born not of natural descent, nor of human decision or a husband's will, but born of God.

3. The Christian church is Christ's BODY.

1 Corinthians 12:27 (NIV) [27] Now you are the body of Christ, and each one of you is a part of it.

C. HOW CAN WE BE A PART OF THE COVENANT CHRISTIAN CHURCH?

By establishing a personal RELATIONSHIP with God through His Son Jesus Christ through the following steps:

1. REPENT from your sins – change one's direction in life.

Romans 3:23 (NIV) for all have sinned and fall short of the glory of God,

Acts 2:37–38 (NIV) [37] When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" [38] Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

2. BELIEVE that Jesus is Lord and Savior – this means surrendering our lives to His authority and believing that He died for our sins and rose again to give us new life.

Romans 10:9–13 (NIV) [9] If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. [10] For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. [11] As Scripture says, "Anyone who believes in him will never be put to shame." [12] For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, [13] for, "Everyone who calls on the name of the Lord will be saved."

3. RECEIVE Jesus Christ as your Lord and Savior by inviting His Spirit to come into our lives and take control of us.

Romans 8:9–10 (NIV) [9] You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. [10] But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.

4. CONTINUE to live under the Lordship of Jesus Christ daily.

Colossians 2:6–7 (NIV) [6] So then, just as you received Christ Jesus as Lord, continue to live your lives in him, [7] rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

D. HOW TO ACCEPT JESUS AS OUR LORD AND SAVIOR?

1. You can accept the Lord Jesus Christ verbally and by FAITH through a PRAYER of commitment:

"Lord Jesus, I admit that I am a sinner. I believe and thank you for dying on the cross for my sins and rising from death to give me new life. I am sorry for my sins and ask you to forgive me. I want to follow you from now on. I invite you to come into my life and make me a new person inside. Filled me with you Spirit and take control of my life. Help me to grow as a Christian and to live in accordance to your will."

2. Claim and believe the PROMISES of God to those who accept His Son, Jesus Christ.

   a. ETERNAL life

   1 John 5:11–13 (NIV) [11] And this is the testimony: God has given us eternal life, and this life is in his Son. [12] Whoever has the Son has life; whoever does not have the Son of God does not have life. [13] I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

   b. CHILD of God

   Galatians 3:26–27 (NIV) [26] So in Christ Jesus you are all children of God through faith, [27] for all of you who were baptized into Christ have clothed yourselves with Christ.

   c. FORGIVENESS of Sins

   Colossians 2:13–14 (NIV) [13] When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, [14] having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.

**Session 3 – Joining Covenant Christian Church (Part 2)**

A Christian church is a group of BAPTIZED people who put their faith in JESUS as Lord and Savior and have been reconciled to God through His death and resurrection and received a new life.

A. WHAT IS BAPTISM?

It is a rite that SYMBOLIZES the believer's IDENTIFICATION to Christ's death and resurrection and a public TESTIMONY of one's repentance, faith, and obedience to the Lordship of Christ.

Romans 6:3–5 (NIV) [3] Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? [4] We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. [5] For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his.

Acts 2:38 (NIV) [38] Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

B. WHY DO WE NEED TO BE BAPTIZED?

1. To follow Christ's EXAMPLE.

Matthew 3:13–15 (NIV) [13] Then Jesus came from Galilee to the Jordan to be baptized by John. [14] But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" [15] Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

2. To obey Christ's COMMAND.

Matthew 28:19–20 (NIV) [19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age."

3. To DEMONSTRATE that I am a believer of Christ.

Acts 2:40–41 (NIV) [40] With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation." [41] Those who accepted his message were baptized, and about three thousand were added to their number that day.

C. WHO ARE TO BE BAPTIZED?

1. Every person who has REPENTED from his sins and BELIEVED in the Lord Jesus Christ. The candidate must have been a PRACTICING BELIEVER of Christ. (Acts 2:38-41; Matthew 28:19-20)

2. Since children are not capable yet of genuine repentance and faith in Christ, we, therefore, advised them to WAIT for the right time. Infants are DEDICATED to God for blessings and thanksgiving.

D. WHAT IS THE RIGHT MODE OF BAPTISM?

1. The word *"baptize"* in Greek means "TO IMMERSE OR TO DIP UNDER" water. Immersion is the best demonstration of our BURIAL and RESURRECTION in Christ.

2. As we are *immersed*, we are burying our SINFUL LIVES, and as we raise, it symbolizes our NEW LIFE in Christ thus death and resurrection in Christ.

3. Biblical EXAMPLES of baptism all follows the mode of immersion.

Matthew 3:16 (NIV) [16] As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.

John 3:23 (NIV) [23] Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were coming and being baptized.

Acts 8:36–39 (NIV) [36] As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?" [37] [38] And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. [39] When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

E. WHEN SHOULD YOU BE BAPTIZED?

1. As SOON as you have decided to RECEIVE Christ into your life, you can and should be baptized. If you wait until you are "perfect," you will never feel "good enough!"

2. Therefore, do not DELAY your obedience to Christ's command. (Acts 2:41; 8:36-38)

**Session 4 - Mutual Expectations at Covenant Christian Church**

A. WHAT THE CHURCH EXPECTS FROM ME?

1. Preserve the UNITY of my Church.

Ephesians 4:3 (NIV) [3] Make every effort to keep the unity of the Spirit through the bond of peace.

a. By demonstrating LOVE toward other members

John 13:34–35 (NIV) [34] "A new command I give you: Love one another. As I have loved you, so you must love one another. [35] By this everyone will know that you are my disciples, if you love one another."

b. By refusing to GOSSIP

Ephesians 4:29 (NIV) [29] Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

c. By FOLLOWING the leaders

Hebrews 13:17 (NIV) [17] Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

2. Actively share the RESPONSIBILITY of my Church

a. By praying for its GROWTH

1 Corinthians 3:6–7 (NIV) [6] I planted the seed, Apollos watered it, but God has been making it grow. [7] So neither the one who plants nor the one who waters is anything, but only God, who makes things grow.

b. By inviting the UNCHURCHED to attend

c. By warmly WELCOMING those who visit

Romans 15:7 (NIV) [7] Accept one another, then, just as Christ accepted you, in order to bring praise to God.

3. PARTICIPATE in the ministry of my Church

a. By discovering my GIFTS and TALENTS

1 Peter 4:10 (NIV) [10] Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

b. By being EQUIPPED to serve by my leaders

Ephesians 4:11–12 (NIV) [11] So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, [12] to equip his people for works of service, so that the body of Christ may be built up

c. By developing a SERVANT'S heart

Philippians 2:5–7 (NIV) [5] In your relationships with one another, have the same mindset as Christ Jesus: [6] Who, being in very nature God, did not consider equality with God something to be used to his own advantage; [7] rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

4. Support the TESTIMONY of my Church.

a. By ATTENDING faithfully, the ESSENTIAL gathering of the church

Hebrews 10:25 (NIV) [25] not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

b. By living a GODLY life before God, family, and others

Ephesians 4:1 (NIV) As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.

c. By giving REGULARLY for the support of the ministry

Malachi 3:10 (NIV) [10] Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.

B. WHAT CAN I EXPECT FROM THE CHURCH?

1. Provides various services FREE OF CHARGE such officiating of the wedding, child dedication, funeral services, home bible study, and house blessings.

2. COMMITS to pray, visit, encourage, comfort, and counsel its members as needed or requested.

3. Gives the privilege of PARTICIPATING in the calling of the Senior Pastor.

4. Grants the right to ELECT the officers and leaders of the church.

5. Bestows the LIBERTY to approve or disapprove the annual budget and programs recommended by the Council.

6. Allows to PARTICIPATE in approving by a majority vote any revision and amendments to the Constitution and By-laws of the church

7. Confers the RIGHT to approve a significant sale, mortgage or financial loan of any church property that the Council will recommend

8. Permits the FREEDOM to deliberate and vote on any significant issues, propositions, and agenda raised at a regular or special meeting of the church.

# BIBLIOGRAPHY


Akin, Daniel L. and R. Scott Pace. *Pastoral Theology: Theological Foundations for Who a Pastor Is and What He Does*. Nashville, TN: B & H Academic, 2017.

Anderson, Leith and Jill Fox. *The Volunteer Church: Mobilizing Your Congregation for Growth and Effectiveness*. Grand Rapids, MI: Zondervan, 2015.

Anderson, Lynn. *They Smell Like Sheep*. New York, NY: Howard Books, 1997.

Anyabwile, Thabiti M. *What is A Healthy Church Member?.* Wheaton, IL: Crossway Books, 2008.

Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago, IL: University of Chicago Press, 2000.

Arnold, Jeffrey and Stephanie Black. *The Big Book on Small Groups,* Downers Grove, IL: Inter-Varsity Press, 1992.

Armstrong, John H. *Reforming Pastoral Ministry: Challenges for Ministry in Postmodern Times*. Wheaton, IL: Crossway Books, 2001.

Barna, George. *Building Effective Lay Leadership Teams*. Ventura, CA: Issachar Resources, 2001.

Berding, Kenneth. *What Are Spiritual Gifts: Rethinking the Conventional View*. Grand Rapids, MI: Kregel Publications, 2006.

Benson, Clarence Herbert. *Biblical Faith: Doctrines Every Christian Should Know, Biblical Essential Series*. Wheaton, IL Crossway, 2003.

Blomberg, Craig L. *The NIV Application Commentary: 1 Corinthians*. Edited by Terry Muck. Grand Rapids, MI: Zondervan, 1994.

Bugbee, Bruce. *What You Do Best in the Body of Christ: Discover Your Spiritual Gifts, Personal Style, and God-given Passion*. Grand Rapids, MI: Zondervan, 2005.

Burt, Steve and Douglas Alan Walrath. General Editors. *Activating Leadership in the Small Church: Clergy and Laity Working Together.* Valley Forge, PA: Judson Press, 1988.

Carson, D. A. *The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians*. Grand Rapids, MI: Baker Books, 1993.

_____. *The Gospel According to John. The Pillar New Testament Commentary*. Grand Rapids, MI: W.B. Eerdmans, 1991.

Christensen, Michael J. ed. and Carl E. Savage. *Equipping the Saints: Mobilizing Laity for Ministry*. Nashville, TN: Abingdon Press, 2000.

Conzelmann, Hans. *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, Hermeneia. Translated by James W. Leitch and Edited by George W. MacRae. Philadelphia, PA: Fortress Press, 1975.

Cousins, Don. *Experiencing LeaderShift: Letting Go of Leadership Heresies*. Colorado Springs, CO: David C. Cook, 2008.

Duffield, Guy P. and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology*. Los Angeles, CA: L.I.F.E. Bible College, 1983.

Dulles, Avery Cardinal. *Models of the Church.* New York, NY: Crown Publishing Group, 2002.

Ellingworth, Paul and Howard Hatton. *A Handbook on Paul's First Letter to the Corinthians, UBS Handbook Series*. New York, NY: United Bible Societies, 1985, 1993.

Elwell, Walter A. and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.

Enns, Paul P. *The Moody Handbook of Theology.* Chicago, IL: Moody Press, 1989.

Erickson, Millard J. *Christian Theology*, Third Edition. Grand Rapids, MI: Baker Publishing Group, 2013.

Faivre, Alexandre. *The Emergence of the Laity in the Early Church*. Translated by David Smith. Mahwah, NJ: Paulist Press, 1984.

Fee, Gordon D. *The First Epistle to the Corinthians, The New International Commentary on the New Testament.* Edited by Ned B. Stonehouse, F.F. Bruce, and Gordon D. Fee. Grand Rapids, MI: Wm. Eerdmans Publishing Co., 1987.

Foley, Gerald. *Empowering the Laity*. Kansas City, MO: Sheed & Ward, 1986

Fulenwider, Ray. *The Servant-Driven Church: Releasing Every Member for Ministry.* Joplin, MO: College Press Publishing Company, 1997.

Garland, David E. *1 Corinthians, Baker Exegetical Commentary on the New Testament Series*. Grand Rapids, MI: Baker Academic, 2003.

Garlow, James L. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City, MO: Beacon Hill Press, 1981.

Hellerman, Joseph H. *Embracing Shared Ministry: Power and Status in the Early Church and Why it Matters Today*. Grand Rapids, MI: Kregel Publications, 2013.

Hemphill, Kenneth S. *Spiritual Gifts: Empowering the New Testament Church*. Nashville, TN: Broadman Press, 1988.

_____. *Preaching and Evangelism in Handbook of Contemporary Preaching*. Ed. Michael Duduit. Nashville, TN: Broadman Press, 1992.

Hendriksen, William and Simon J. Kistemaker. *Exposition of Paul's Epistle to the Romans*, Vol. 12-13, New Testament Commentary. Grand Rapids, MI: Baker Book House, 1953-2001.

Hestenes, Roberta, Howard Hendriks, and Earl Palmer. *"What makes Christian Education Distinct," in Mastering Teaching.* Carol Stream, IL Multnomah Press, 1991.

Jobes, Karen H. *1 Peter, Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic, 2005.

Kimble, Jeremy M. *40 Questions About Church Membership and Discipline*. Grand Rapids, MI: Kregel Publications, 2017.

King, Claude V. *The Call to Follow Christ.* Nashville, TN: LifeWay Press, 2006.

Kraemer, Hendrik. *A Theology of the Laity*. Vancouver, BC: Regent College Publishing, 2005.

Kraft, Dave. *Leaders Who Lasts*. Wheaton, IL: Crossway, 2010.

Kuhn, Ulrich and Eugene L. Brand. *"Ministry, Ministerial Offices," The Encyclopedia of Christianity*. Grand Rapids, MI: Wm. B. Eerdmans, 1999-2003.

Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. Series Editor D. A. Carson. Downers Grove, IL: InterVarsity Press, 2006.

Lindgren, Alvin, J. and Norman Shawchuck. *Let My People God: Empowering Laity for Ministry*. Wheaton, IL: Organization Resources Press, 1988.

Marshall, Colin and Tony Payne. *The Trellis and the Vine: The Ministry Mind-shift that Changes Everything.* Kingsford, Australia: Matthias Press Ltd., 2009.

McIntosh, Gary L. *Biblical Church Growth: How you Can Work with God to Build a Faithful Church*. Grand Rapids, MI: Baker Book House Company, 2003.

McNicol, Allan J., David Noel Freedman, et al., eds. *"Church" Eerdmans Dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans, 2000.

McKee, Elsie Anne. *"Deacon, Deaconess," The Encyclopedia of Christianity*. Erwin Fahlbusch, et al., Editors. Grand Rapids, MI: Wm. B. Eerdmans, 1999-2003.

Miller, Keith. *The Taste of New Wine*. Orleans, MA: Paraclete Press, 1992.

Mims, Gene. *Kingdom Principles for Church Growth*. Nashville, TN: LifeWay Press, 2001.

Neill, Stephen Charles and Hans-Ruedi Weber, Editors. *The Layman in Christian History: A Project of the Department on the Laity of the World Council of Churches.* Philadelphia, PA: Westminster Press, 1963.

Nelson, Alan. *Me to We: A Pastor Discovery of the Power of Partnership*. Loveland, CO: Group Publishing Incorporated, 2007.

Newton, Phil A. *The Mentoring Church: How Pastors and Congregation Cultivate Leaders*. Grand Rapids, MI: Kregel Publications, 2017.

O'Brien, Peter Thomas. *The Letter to the Ephesians, The Pillar New Testament Commentary Series.* Grand Rapids, MI: W.B. Eerdmans Publishing Co., 1999.

Oden, Thomas C. *Becoming a Minister, Classic Pastoral Care*. New York, NY: Crossroad, 1987.

Ogden, Greg. *The New Reformation: Unfinished Business Returning the Ministry to the People of God*. Grand Rapids, MI: Zondervan, 2003.

Piper, John. *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. Nashville, TN: Broadman & Holman Publishers, 2002.

Rademacher, William J. *Lay Ministry: A Theological, Spiritual & Pastoral Handbook.* New York, NY: Crossroad Publishing Company, 1991.

Rainer, Thom. *I Am A Church Member: Discovering the Attitude that Makes the Difference*. Nashville, TN: B & H Publishing Group, 2013.

Rainer, Thom and Eric Geiger. *Simple Church: Returning to God's Process for Making Disciples*. Nashville, TN: B & H Publishing Group, 2006.

Ratz, Calvin, Frank Tillapaugh, and Myron Augsburger. *Mastering Outreach and Evangelism Mastering Ministry*. Portland, OR: Multnomah Press and Christianity Today, 1990.

Rees, Erik. *S.H.A.P.E.: Finding and Fulfilling Your Unique Purpose for Life*. Grand Rapids, MI: Zondervan, 2006.

Richards, Lawrence O. and Gilbert R. Martin. *Lay Ministry: Empowering the People of God.* Grand Rapids, MI: Zondervan Publishing House, 1981.

Richards, Lawrence O. and Clyde Hoeldtke. *Church Leadership: Following the Example of Christ*. Grand Rapids, MI: Zondervan Publishing House, 1980.

Roloff, Jurgen. *"Ekklesia" in Vol. 1, Exegetical Dictionary of the New Testament*. Ed. By Horst Balz & Gerhard Schneider. Grand Rapids, MI: Eerdmans, 1990.

Russell, Bob. *When God Builds a Church: 10 Principles for Growing a Dynamic Church*. West Monroe: LA: Howard Publishing Company, 2000.

Ryrie, Charles C. *A Survey of Bible Doctrine (electronic Ed.).* Chicago, IL: Moody Press, 1972.

Schreiner, Thomas R., *Romans, Vol. 6 Bake Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Books, 1998.

Slocum, Robert E. *Maximize Your Ministry*. Colorado Springs, CO: NavPress, 1990.

Southern Baptist Convention. *"The Baptist Faith and Message."* Revised June 14, 2000. Accessed April 15, 2019. http://www.sbc.net/bfm2000/bfm2000.asp.

Stedman, Ray C. *Body Life*. Grand Rapids, MI: Discovery House Publishers, 1972

Steinbron, Melvin J. *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of Ministry*. Ventura, CA: Regal Books, 1997.

_____. *Can the Pastor Do it Alone?: A Model for Preparing Lay People for Lay Pastoring*. Eugene, OR: Wipf & Stock Publishers, 1987.

Stevens, R. Paul and Phil Collins. *The Equipping Pastor: A Systems Approach to Congregational Leadership*. Herndon, VA: Alban Institute Inc., 1993.

Stevens, R. Paul. *Liberating the Laity: Equipping All the Saints for Ministry*. Downers Grove, IL: Inter-Varsity Press, 1985.

Stott, John. *The Contemporary Christian: Applying God's Word to Today's World*. Downers Grove, IL: Inter-Varsity Press, 1992.

_____. *The Message of Acts: The Spirit, the Church & the World.* The Bible Speaks Today Series. Downers Grove, IL: Inter-Varsity Press, 1994.

_____. *The Message of Romans: God's Good News for the World*, The Bible Speaks Today Series. Downers Grove, IL: InterVarsity Press, 2001.

_____. *The Message of Ephesians: God's New Society,* The Bible Speaks Today Series. Downers Grove, IL: Inter-Varsity Press, 1979.

_____. *One People: Laymen and Clergy in God's Church*. Downers Grove, IL: Inter-Varsity Press, 1968.

Thomas, Curtis C. *Life in the Body of Christ: Privileges and Responsibilities in the Local Church*. Cape Coral, FL: Founders Press, 2006.

Thumma, Scott and Warren Bird. *The Other 80 Percent.* San Francisco, CA: Jossey-Bass, 2011.

Toler, Stan. *The People Principle: Transforming Lay Persons into Leaders*. Kansas City, MO: Beacon Hill Press, 1997.

Trueblood, Roy W. and Jackie B. Trueblood. *Partners in Ministry: Clergy and Laity*. Nashville, TN: Abingdon Press, 1999.

_____. *Your Other Vocation*. New York, NY: Harper & Brothers, 1952.

_____. *The Incendiary Fellowship*. New York, NY: Harper & Row Publishers, 1967.

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations.* Revised by Wayne C. Booth, et al. Chicago, IL: Chicago University Press, 2007

Wagner, C. Peter. *Your Spiritual Gifts: Can Help Your Church Grow*. Ventura, CA: Regal Books, 2012.

Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message and Mission*. Grand Rapids, MI: Zondervan Publishing House, 1995.

Williams, David J. *Paul's Metaphors: Their Context and Character*. Peabody, MA: Hendrickson Publishers, Inc., 1999.

Wilson, Michael Todd and Brad Hoffman. *Preventing Ministry Failure*. Downers Grove, IL: Inter-Varsity Press, 2007.

Witherington III, Ben. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Witmer, Timothy Z. *The Shepherd Leader: Achieving Effective Shepherding in Your Church*. Phillipsburg, NJ: P & R Publishing, 2010.

Youngblood, Ronald F., F.F. Bruce, and R. K. Harrison, Editors. *Nelson's New Illustrated Bible Dictionary*, Nashville, TN: Thomas Nelson, Inc., 1995.

# VITA

Full Name: DANILO SANTIAGO

Date and Place of Birth: May 17, 1960, Philippines

Home Address: 5293 Heathwood Gable Terrace, Jacksonville, FL 32257

Ordained in the Ministry: October 1988 under Southern Baptist Denomination

Education/Degrees:

Bachelor of Theology – Philippine Baptist Theological Seminary (Philippines)

Bachelor of Science in Civil Engineering – St. Louis College (Philippines)

Master of Divinity in Theology – Philippine Baptist Theological Seminary (SBC)

Years of D. Min. Work: 11 years

Expected D. Min. Graduation – May 2019

Family: Married to Agnes Reyes Santiago with three (3) grown up and married children and two grandchildren. We are all U.S. citizens.

Ministry Experiences:

President, Filipino Southern Baptist Fellowship in North America and Canada — June 2017 – Present

Church Planter/Pastor — November 2011 – Present
Covenant Christian Church (Jacksonville, FL – SBC)

Lead Pastor — August 2004 – September 2011
Filipino International Baptist Church (Jacksonville, FL – SBC)

Lead Pastor/Replant — November 1998 – July 2004
Hope Christian Church (Chicago, IL -SBC)

Lead Pastor — June 1985 – June 1996
Baptist Churches (Two Churches in the Philippines – SBC)